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TRAINING OF CHILDREN IN THE CHRISTIAN FAMILY

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THE TRAINING OF CHILDREN IN THE CHRISTIAN FAMILY

The Training of Children in the Christian Family

BY

LUTHER ALLAN WEIGLE

Horace Bushnell Professor of Christian Nurture

Yale University

Author of "The Pupil and the Teacher," "Talks to Sunday School Teachers," "Training the Devotional Life," etc.

THE PILGRIM PRESS

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THE PILGRIM PRESS
BOSTON

TO

Elias Daniel Weigle, D. D.

AND

Hannah Bream Weigle

MY PARENTS

PREFACE

This is a book for parents which deals with principles rather than with problems or cases. It aims to help parents to think for themselves; and does not undertake to present ready-made formulas for the training of children or prescriptions for use in various emergencies. It is not mere theory, however; most of its materials lie within the author's experience as parent and as teacher.

The outline of the book is that of an introductory course for the training of parents, prepared and released by the International Sunday School Lesson Committee under the title of "Hints on Child-Training," as one of its elective courses for adult classes in the Sunday school. The editors of *The Church School* requested me to prepare a series of articles, following this outline, which might be used as a basis for study and discussion in parents' classes. In that form, the chapters of this book appeared in that publication, and have been used as a course of study by classes of parents in Sunday schools of various denominations, and as the basis for a year's programs and discussions by mothers' clubs and parent-teacher associations. It is hoped that the book may find a yet wider use by such classes and groups, as well as commend itself to the reading of individual fathers and mothers. My

thanks are due to the editors of *The Church School*, not only for permission to republish, but for making available the reports of the experience of various classes who used the course.

Questions for investigation and discussion, and suggestions for further reading, are appended to each chapter, and may be used as fully or as little as desired. Many individual readers, doubtless, will choose to ignore this apparatus for study; classes and clubs, on the other hand, will find ample material suggested here for as full programs as they may wish to plan.

The resolution of the International Sunday School Lesson Committee which provided for the outlining of this course, stated that it should be " based upon Biblical principles but not necessarily confined to the Bible for lesson material." In accordance with this resolution, the Committee made no attempt to furnish Biblical passages as the basis of the lesson study; but they " added to each lesson one or more Biblical passages, which may be read and used for devotional purposes." The list of these devotional passages, revised to accord with the measure of revision which the author has made in the outline of the lessons themselves, is as follows:

Chapter I. Ephesians 5 : 22 to 6 : 9.
II. Philippians 2 : 5–11; James 1 : 5–8.
III. Philippians 4 : 1–9.
IV. Romans 12 : 1–21.
V. Proverbs 22 : 1–6; Galatians 6 : 1–10.

VI. Matthew 18 : 1–5; 1 Corinthians 9 : 24–27.
VII. Ephesians 4 : 1–16.
VIII. Proverbs 4 : 10–19; 2 Timothy 3 : 14–17.
IX. Joshua 1 : 7–9; Acts 8 : 26–39.
X. 1 Samuel 18 : 1–4; 20 : 1–4.
XI. Luke 10 : 25–37.
XII. 1 Samuel 1 : 21–28; Psalm 100 : 1–5.
XIII. Luke 2 : 41–52; Mark 10 : 13–16.

I have dedicated this book to my father and mother. I cannot say in this public way all that I feel toward them; but they will recognize in this book their own spirit, and will read between its lines their son's appreciation of the Christian home in which he was brought up and his gratitude for parents such as they have been and are.

L. A. WEIGLE.

Yale University,
February 1, 1922.

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The Religious Function

The religious function of the family is to serve as a center of Christian living and of Christian worship, as a basis for the child's understanding of the fatherhood of God and the brotherhood of man, and as an elemental unit in the realization upon earth of the kingdom of God.

These two functions belong together, as the two commandments belong together, in which Jesus summed up the whole duty of man. True religion involves effective social good-will; the kingdom of God means a regeneration, not simply of individuals, but of the whole corporate life of mankind, social, economic, and political.

No family can completely fulfill its educational and moral functions without going beyond its own bounds into the larger relations of life. Conversely, state and church, democracy and religion, depend ultimately upon the family and upon the character of its life. There need be no antagonism between the larger and the smaller group, the broader and the more narrow loyalty. Our larger human loyalties are rather, as Professor Royce has so well shown in his *Philosophy of Loyalty*, strengthened by and built upon the lesser, local and family loyalties which lie nearest at hand. A good son and brother is a better neighbor, citizen and patriot; and a good neighbor and patriot is better qualified to do his duty as a citizen of the world than the so-called

"internationalist," who is so devoted to everything in general as to recognize no particular ties of country or of kindred.

The Christian religion universalizes the relations of family life. Jesus' teachings concerning God as well as concerning human duty, are based upon these relations. God, he tells us, is our Father; and all we are brethren. Our understanding of these teachings depends upon the quality of our own family life. It is the privilege and responsibility of the parent to interpret God to his children in terms of his own character, and so to direct the spirit of his family that it may fitly serve as the type for all good social living. A Christian family is one which, established in the Christian convictions of the parents, seeks so to express these convictions in its spirit and practice that its children may grow up to be children of God.

The Child is the Center of the Family

The functions of the family, as we have thus canvassed them, center about the children. To beget children, and to bring them up that they may come into possession of their full heritage — physical, mental, moral, social, and religious — as members of the human race, and may be qualified, in point both of ability and of good-will, to undertake their share of its common enterprises and to labor for the good of mankind and for the kingdom of God — this is the real end and purpose of family life. It was for this end, so far as our human minds can judge, that

God ordained the family. It is this end, certainly, that its whole history in human evolution justifies.

Has the family, as a social institution, outlived its usefulness? There are not wanting those in our own day who would answer that question in the affirmative. And they would base their answer primarily upon the alleged failure of the family to beget and to rear such children as the welfare of the species demands. "Socialism," says Mr. H. G. Wells, "states definitely what almost everybody recognizes nowadays with greater or less clearness, and that is the concern of the state for children."[1]

Recognizing the justice of that concern, we may still believe that the needs of the modern state, which are the needs of the race, may best be met by the ancient institution of the family. But to do so the family must squarely face its responsibilities and put first things first; it must meet and solve the problems presented by modern material and social conditions; above all, it must become more genuinely democratic and more whole-heartedly Christian. The training of children is no mere side-issue; it is the main business of those of us who are parents.

[1] H. G. Wells, *Socialism and the Family*, pages 60, 61.

FOR INVESTIGATION AND DISCUSSION

The numerals refer to the various titles of the bibliography which follows.

1. What are the functions of the family? Formulate your own ideas on this point, and state them in your own words. Compare the statement given in the chapter with those given in 2, ch. 1 and 4; 4, ch. 1–8, 23–24; 9, ch. 1; 14, ch. 6.
2. Is the birthrate in America falling? Find out the facts and the reasons assigned. Was the late President Roosevelt justified in his strictures on race-suicide? 9, ch. 4; 10, ch. 13.
3. What is the meaning of infancy among the animals and in men? See 7, 8, or 13.
4. What is the meaning and what are the aims of education? 3, ch. 1; 5, ch. 1–2.
5. Show how the schools are necessarily, in these days, assuming certain functions formerly fulfilled by the home. See 6, ch. 1.
6. Should the schools give credit for the pupil's performance of home duties? See 1.
7. Do the relative functions of home and school differ in the city and in rural districts? Give reasons for your answer.
8. Are there aspects of the work of education that necessarily depend upon the family, in the sense that the schools cannot do these as well? If so, what? And why?
9. What do you think of the views of Lyttelton (12) and Bushnell (2 pt. 2 ch. 1) which are referred to in the chapter?
10. The primitive family as an educational agency. 10, ch. 2; 15.
11. The Hebrew family. 10, ch. 3; articles on "Education" and "Family" in *Hastings' Bible Dictionary*.
12. The Christian ideal for the family. 2; 4; 11; 14, ch. 3–6.
13. Show from the teachings of Jesus, as recorded in the Gospels, how the Christian religion centers about and universalizes the relations of family life.
14. In what sense is the development of *character* the distinctive function of family life? See 11.
15. What is the attitude of Socialism toward the family? For a radical view see Frederick Engels: *The Origin of the Family*. For a more moderate view see H. G. Wells: *Socialism and the Family*.

FOR REFERENCE AND FURTHER READING

1. L. R. Alderman: *School Credit for Home Work*.
2. Horace Bushnell: *Christian Nurture*.
3. N. M. Butler: *The Meaning of Education*.
4. H. F. Cope: *Religious Education in the Family*.
5. John Dewey: *Democracy and Education*.
6. John Dewey: *The School and Society*.

7. Henry Drummond: *The Ascent of Man.*
8. John Fiske: *The Meaning of Infancy.*
9. J. M. Gillette: *The Family and Society.*
10. W. Goodsell: *The Family as a Social and Educational Institution.*
11. W. F. Lofthouse: *Ethics and the Family.*
12. E. Lyttelton: *The Corner-Stone of Education.*
13. A. Sutherland: *The Origin and Growth of the Moral Instinct.*
14. C. F. & C. B. Thwing: *The Family, an Historical and Social Study.*
15. A. J. Todd: *The Primitive Family as an Educational Agency.*

CHAPTER II

The Modern Home and Its Perplexities

The Changing Home

The home is the dwelling-place of a family. The family is a group of persons; the home is their material habitation. The functions of the family, we have seen, are biological, educational, moral, social, and religious; the purpose of the home is to furnish a place and material equipment for the fulfilling of these functions. The family creates the home; but the home, in turn, does much to determine the life and character of the family and of its members.

The homes of today are different from those of a century, or even a generation, ago: in some respects richer, and in some respects poorer. Changing material and social conditions make it no longer possible for most of us to maintain, for our children, just the sort of home that our parents maintained for us. None of us, perhaps, should desire to reproduce precisely the home in which we were brought up. But there is real danger that the homes which we furnish to our children may not be better, but rather worse, than the homes of our childhood.

The changing conditions of home life will appear in detail as we take up, in successive chapters, the

various problems of parents which we are to study together. We shall seek in this chapter to gain a comprehensive preliminary view of the more fundamental of these changes and to state, rather than to try to solve, the outstanding problems which they raise. The perplexities of the modern home are due in large part to conditions which may be grouped into five classes, according as they are involved in (1) the transfer of industry from the home to factory and office; (2) the massing of the population in cities; (3) the commercialization of life; (4) the changing status of woman; (5) the changing character of parental authority.

The Transfer of Industry from the Home to Factory and Office

The world's work is no longer done, as it once was, by hand and in the home. Daniel DeFoe, in his record of " A Tour Thro' the Whole Island of Great Britain," made about 1725, has left an interesting picture of the cloth-making industries of England, as these were carried on in the separate households of the country-sides: " We saw the Houses full of lusty Fellows, some at the Dye-vat, some at the Loom, others dressing the Cloths; the Women and Children carding or spinning; all employed from the youngest to the oldest; scarce anything above *four Years* old, but its Hands were sufficient for its own Support." But we need not go so far back. President Stanley Hall, in his account of " Boy Life in a Massachusetts

Country Town Forty Years Ago" (written in 1891, hence referring to the period of the '50's) recalls most vividly the days when not only sowing and reaping, stock-raising and dairying, brewing and baking, but the grinding of grain into flour and meal, the dressing of flax, sheep-shearing, wool-carding, spinning, weaving of all sorts, garment-making, butchering, soap-making, candle-making, the tanning of hides, shoe-making and cobbling, wood-working, carpentering and forging were either the occupations, on occasion, of every home or the business of some one in every neighborhood.

All this is now changed. We live in an age of machinery, of great factories, and of minute specialization in industry. The labor-saving inventions of the later eighteenth and early nineteenth century began the *industrial revolution*, as it has come to be called, which is not yet ended — the revolution which has replaced and is replacing hand-labor with machines, and has transferred practically the whole of modern industry from the homes to the factories of the land. In agriculture alone does the domestic control of industry survive in any effective fashion, and even in this field it has changed and is changing.

The effects upon the home of the progressive deprivation of its industrial functions have been great and far-reaching. One of the first effects of the industrial revolution was to take women and children, as well as men, out of the home and to set them

to work in factories. The whole family, each member according to his or her ability, had cooperated in the industry of the home; and it was but natural, when this industry was transferred to a factory, that the women and children should accompany husband and father, to undertake in the new environment duties analogous to those which they had performed in the home. And other reasons speedily appeared. The new machinery made it possible for women and children to do many things that formerly had to be done by men; and the lower wages for which they could be secured made it profitable for the factory owner to use as many of them as possible, and to reduce to the necessary minimum the number of men in his employ. The result was the hideous system of woman and child labor which cursed England in the early nineteenth century and which later began to fasten itself upon America.

For women and children to work in their homes, cooperating with fathers and older brothers in an industry domestically controlled, may be, and was, for the most part, good; but for women and children to work in factories, except under conditions wisely planned and carefully controlled, is bad. It means women unfitted for motherhood, and mothers unable to care properly for their children; it means children stunted in body, mind and soul, who will in turn breed a generation worse than themselves. Unregulated woman- and child-labor, under the present industrial system, not only ruins the life of the home:

it brings about the degeneration of a people; it is a sure pathway to race-suicide. Fortunately, the world is awaking to these facts. Much remains to be done in the way of constructive reform; but a beginning has been made toward adequate laws restricting child labor and regulating the conditions under which women may be employed in industrial establishments.

These more obviously sinister effects of the industrial revolution upon the life of the home, however, are by no means the only ones. In the case also of those families where the earnings of the father are sufficient for maintenance and where neither mother nor children are sent beyond the bounds of the home to labor for wages, problems concerning the bringing up of the children are raised by conditions incidental to the transfer of industry from home and neighborhood to factories and offices.

(1) The children of today fail to get the education and discipline which were afforded to former generations of children by their sharing in the common occupations and responsibilities of homes which were centers of industry. Professor Dewey has described this so well that we quote him at length. Under the older system, he says,

"The entire industrial process stood revealed, from the production on the farm of the raw materials, till the finished article was actually put to use. Not only this, but practically every member of the

household had his own share in the work. The children, as they gained in strength and capacity, were gradually initiated into the mysteries of the several processes. It was a matter of immediate and personal concern, even to the point of actual participation. We cannot overlook the factors of discipline and of character-building involved in this: training in habits of order and of industry, and in the idea of responsibility, of obligation to do something, to produce something, in the world. There was always something which really needed to be done, and a real necessity that each member of the household should do his own part faithfully and in cooperation with others. Personalities which became effective in action were bred and tested in the medium of action. Again, we cannot overlook the importance for educational purposes of the close and intimate acquaintance got with nature at first-hand, with real things and materials, with the actual processes of their manipulation, and the knowledge of their social necessities and uses. In all this there was continual training of observation, of ingenuity, of constructive imagination, of logical thought, and of the sense of reality acquired through first-hand contact with actualities."[1]

This education, this discipline, most children of our day do not get. No such work goes on in their homes. The educational, moral, and social functions of the family, as we have described them, are to that extent made more difficult. We seek to make up for it by sending children to school for

[1] John Dewey: *School and Society*, pp. 23, 24.

longer terms, and by laying upon our schools the new duty of supplying the practical training and discipline which was formerly furnished in the home. But we have not as yet wholly succeeded.

(2) The children of today fail to get the personal contact and association with their parents, especially with the father, that was characteristic of the older, industrial family life. When a father leaves home at seven, or even eight, in the morning, spends the day in a factory, store or office, and does not return until after six in the evening, his children's opportunities to know him and his opportunities to be their comrade, leader and counsellor are limited to holidays, Sundays, and evenings. And all too often these are not used to the best advantage of the children. In the evenings, for example, the factory-worker is apt to seek amusement and relaxation in saloon, lodge, or movie-show; while the "tired business man" wants to be let alone with his pipe and paper, unworried by the "kids."

The Massing of the Population in Cities

The massing of the population in cities is a direct consequence of the industrial revolution. In 1800 one out of thirty persons in the United States lived in cities with a population of 8000 or more; in 1900 one person out of three lived in cities of 8000 or more. The U. S. Census Bureau now classifies a community of 2500 or more as a city, and figures on this basis are available since 1880. In that year 29.5 per cent

of the total population of the United States lived in cities of 2500 or more; in 1890, 26.1 per cent; in 1900, 40.5 per cent; in 1910, 46.3 per cent. The census of 1920 has shown that nearly 52 per cent of the population of this country now dwell in cities of 2500 or more; and that 70 per cent of these, constituting about 36 per cent of the total population, live in the larger cities, 287 in number, which have 25,000 inhabitants or more.

This massing of people in cities works a change in the character of the home. Instead of the detached house, with its lawn and garden, the home of one family, there is now the huge tenement or apartment house, which furnishes homes in suites of rooms under its one roof to a dozen or a score or more of families. Under these circumstances, it is harder to provide adequately for the up-bringing of children. Indeed they become so much of a problem as to be regarded by many landlords as a nuisance; and there are many apartment houses where children are not desired, and some where families with more than one child are not granted a lease.

Children need plenty of light and fresh air, pure milk, wholesome food, proper sanitation, and space to run and play. The lack of these is notorious in the poorer quarters of our large cities; but it is often difficult even for the comparatively well-to-do dweller in a "flat" to afford these to his children in the measure that they should have them. The

death-rate of children under five is over fifty per cent higher in the cities of the United States than in the rural districts. In England and Wales, in 1914, the death-rate of children under five was 44.1 per thousand in the county boroughs, as contrasted with 24.5 in the rural districts. In Oldham, an industrial city, the death-rate of male children under five, for the years 1911–14, was 55.6 per thousand, while the death-rate of the like group of children in Oxford, the seat of Oxford University, was 26.8.

But the problem of physical health is not the only one raised by the conditions of city life. It is hard to develop life-long associations and to acquire a sense of permanency in a "flat"; there is less of privacy than in the detached house, and the family life is apt to lack center and substance. The sights and sounds of the city continually assail the senses; there is a chronic atmosphere of bustle, hurry, confusion and stress. Over-stimulation brings fatigue, and recreation is sought in amusement rather than in play or rest. Artificial allurements abound; and the members of the family too often scatter their several ways, each to the amusement of his or her taste. To be tempted is easy, and children early become acquainted with the ways of "the world." On the whole, the material and social conditions of life in cities operate more to hinder than to reinforce the unity of family life, and render more difficult the fulfilling of the family's educational, moral and social functions.

The Commercialization of Life

The commercialization of life is another effect of the industrial revolution. Under the older system of industry, every household produced many things for the use or consumption of its members; every householder was something of a Jack-of-all-trades. The father in his off-hours cultivated a garden and grew vegetables for the family table, besides turning barber, smith, carpenter, or even cabinet-maker, when there was occasion. The mother not only cooked, but baked bread, canned fruit and vegetables, made clothes, curtains, and coverlets, and from time to time laid by various choice products of her handiwork for the bridal chests of her daughters.

Now we buy everything "ready-made." We make almost nothing ourselves. It is easier to buy than to make, and it is cheaper, we think, if one counts in his own time; besides, the factory turns out a better product, whether it be bread or cake, baked beans, soups ready to eat, shirts, tailored suits, women's gowns, blankets, or furniture. Our homes are no longer places of production; they are places of consumption merely or of storage. Home has become in our day, some one has said, simply "a name for the place where we put the things that we buy."

The conditions of modern life and industry have made specialists of us all — some of us more, some less, narrow in the field of labor for which we are

fitted by education and experience. A social order of specialists is necessarily a social order highly interdependent and commercial. We must depend upon others for all those things that lie outside our special field of production; we must buy from them, and we must sell our own labor or its products in order that we may obtain money wherewith to buy.

The commercialization of life causes money to play a larger part in the life of the family of today than it did in the life of former generations, and to occupy a larger place in the thoughts of the family's members. It is continually raising the problem of the adjustment of wages and prices. It makes many families feel the pressure of economic necessity or the bite of poverty. It encourages spending when there is money to spend, and fosters both the petty squandering of the poor and the luxuries of the rich. It begets specious standards of success. It renders parents dependent upon what the shops offer in the way of furnishings for the home and materials for the care and education of their children; and it causes the shops to offer anything that will sell. It sends the people to commercial places of amusement, and moves their exploiters to pander to low tastes because more money may thus be made. In these and other ways, the commercialization of life raises grave problems for the father and mother who seek so to bring up their children that they may know and love and do the best.

The Changing Status of Women

The changing status of women has caused some to fear for the future of the family. The race-old prejudice has been to regard women as the property of men, or as *Hausfrauen* merely, bearers of children and keepers of the domestic hearth, who promise in the marriage ceremony to love, honor and *obey* their husbands, and whose assumption of the husband's name evidences their subjection. That prejudice is in our time rapidly disappearing, and women are coming into possession both of their rights and of their obligations as members of the human race, co-equal with men. Democracy is becoming really universal. It is extending itself to that "better half" of the race which has been hitherto unfranchised.

We have no sufficient indications of the present bearing of this movement upon the family and the home, and no data upon which to base predictions concerning its ultimate effects. There are those who fear that it will mean the neglect of children, the break-up of home life, and the prevalence of divorce. But for such forebodings we have no adequate justification in known bodies of fact. Far saner and more probable is the view of Dean Bell:

"None of these evil effects will ensue to the family, for a very simple and yet very profound reason. The reason is this: — Since the sole natural purpose of marriage is to insure the proper production and

rearing of children, it would seem to be the wisest possible plan for society, if it wishes the institution to be guarded and preserved, to entrust its supervision largely to those people who are most interested in children. Such women notoriously and incontrovertibly are. Women are the last people to be apt to injure that institution which, better than any other plan yet devised — and many others have been tried from time to time — better than other plans because it is Nature's own plan — secures the proper safeguarding of their offspring. Women will, rather, insist upon a more real and a more meticulous recognition of the sanctity of marriage by all concerned. They will insist, however, that the preservation of its sanctity shall be equally the task of both sexes. There need be feared little lowering of the morality of women to the level of the average male. Women will insist upon the raising of the morality of men to the level of the average female."[1]

The Changing Character of Parental Authority

A common wail among middle-aged folk who are beginning to dwell in their memories is that "children aren't made to *obey* any more." The measure of truth beneath this observation is that the ancient patriarchal type of parental authority is fast disappearing — where the father was an absolute monarch, and the children had to yield immediate and unquestioning obedience to the mere expression of his will:

"Theirs not to reason why."

We have come to see that such discipline is not really

[1] B. I. Bell: *Right and Wrong after the War*, pp. 79–81.

educative. And in most homes of today the attempt is made to exert an authority that is reasonable rather than arbitrary, that helps children to understand why parental commands are given, and leads them to obey the principles of the moral life *through* us who are their parents, rather than merely to bow their wills *to* us. It is true that the exercise of such reasonable authority is more difficult than simply to exact absolute and unthinking obedience to a rule of force. It demands of parents that they *be* reasonable. And it requires that they undertake to solve their problems instead of cutting their way through these Gordian-knot-wise. It takes thinking, in other words; and thinking is always hard both to stop for and to do. But it is infinitely worth while to take thought upon such problems as how best to bring up our children.

FOR INVESTIGATION AND DISCUSSION

The numerals refer to the various titles of the bibliography which follows. The bibliographies in connection with the various chapters will be numbered consecutively, each title retaining the number assigned it when first mentioned.

1. Describe the industrial revolution, and such of its social effects as have come under your observation. 10; 17; 18; 30.
2. Bring evidences from your own childhood of the larger measure of domestic industry characteristic of that time as compared with the present. Compare 27.
3. In the early years of the industrial revolution in England a curious inversion of the relations of the sexes sometimes appeared — the women working in the mills, while their husbands had to attend to the duties of the home. Why was this? Show the tendencies toward racial degeneration involved in such a situation.
4. What are the differences between the domestic control of industry and the sweating system of the present? 17; 29.
5. Find out some of the conditions and problems concerning the employment of women in industry. 16; 28.
6. Find out some of the present conditions and problems concerning child-labor. 17; 29.
7. What can the public schools do to help children get the practical training and discipline formerly furnished by their sharing in the industry of the home? Find out something about the Gary schools as an example. 6; 20; 22.
8. Get a diary for a week or two of the amount of time that some father spends in association with his children, and what they did together.
9. What has inquiry revealed as to the home conditions of delinquent children? 21.
10. Problems of housing in cities, and their bearing upon the life of the family and the bringing up of children. 19; 26.
11. The health problem in cities. Read 26.
12. What is the situation in your community with respect to the commercialization of amusements? What can the church do to meet the problem thus raised?
13. The changing status of woman, and its relation to the life of the family. 19; 30.
14. The changing conception of parental authority, 23.
15. The possibility of educating children to be self-reliant, under apartment house conditions. 24.
16. In what respects and in what measure do the conditions cited in this chapter apply to the life of rural communities as well as to that of cities? See 25.

FOR REFERENCE AND FURTHER READING

6. John Dewey: *The School and Society.*
10. W. Goodsell: *The Family as a Social and Educational Institution.*
16. Edith Abbott: *Women in Industry.*
17. T. S. Adams and H. L. Sumner: *Labor Problems.*
18. Charles Beard: *The Industrial Revolution.*
19. B. I. Bell: *Right and Wrong after the War.*
20. R. S. Bourne: *The Gary Schools.*
21. S. P. Breckenridge and E. Abbott: *The Delinquent Child and the Home.*
22. J. and E. Dewey: *Schools of Tomorrow.*
23. Dorothy C. Fisher: *Mothers and Children.*
24. Dorothy C. Fisher: *Self-reliance.*
25. J. M. Gillette: *Constructive Rural Sociology.*
26. Hollis Godfrey: *The Health of the City.*
27. G. S. Hall: *Aspects of Child Life and Education,* pp. 300–321.
28. B. L. Hutchins: *Women in Modern Industry.*
29. E. T. Towne: *Social Problems.*
30. J. H. Tufts: *The Real Business of Living.*

CHAPTER III

The Home Atmosphere

What is Atmosphere?

Literally, it is the air we breathe. Figuratively, it is the whole environment, in its social and moral aspects. The family fulfills its functions in the upbringing of children, not merely by what parents say, but by all that they do, and not so much by what they do with the ostensible purpose of influencing the children as by what they do and the spirit they manifest when "off guard" in the common round of every-day behavior. The home atmosphere, then, is a name for the total spirit and quality of the family life, viewed as constituting the social environment of the children.

Horace Bushnell founded his doctrine of Christian nurture, psychologically, upon what he termed "the organic unity of the family."

"In maintaining the organic unity of the family, I mean to assert that a power is exerted by parents over children, not only when they teach, encourage, persuade, and govern, but without any purposed control whatever. The bond is so intimate that they do it unconsciously and undesignedly — they must do it. Their character, feelings, spirit, and principles must propagate themselves, whether they

will or not . . . in the same way as if the effect accrued under the law of simple contagion. . . . We conceive the manners, personal views, prejudices, practical motives, and spirit of the house as an atmosphere which passes into all and pervades all, as naturally as the air they breathe. . . . Sometimes the child, passing into the sphere of other causes, as in the school, the church, neighboring families, or general society, will emerge and take a character partially distinct — partially, I say; never wholly. The odor of the house will always be in his garments, and the internal difficulties with which he has to struggle will spring of the family seeds planted in his nature."[1]

Note the varied figures of speech whereby Bushnell seeks in this passage to express the fact that the character of the parents tends to reproduce itself in the character of the child. He speaks not only of "atmosphere," but of "contagion," of "the odor of the house," of "the family seeds planted in his nature." In other passages he used yet another figure. No child, he held, is fully born when his little body emerges from the womb, for his mental, moral, and spiritual being is still in process of birth, held in the matrix of the family life and molded by its influence quite as really as his physical being had been held and shaped by the life of the mother.

The investigations of modern psychology and sociology tend to corroborate Bushnell's view.

[1] Horace Bushnell: *Christian Nurture* (1916 edition, pp. 76-78).

But we must get beneath his figures of speech and discover the facts and laws which underlie them. Just how, we ask, does the atmosphere of the home work to produce its effects?

The Impressionability of Children

The home atmosphere works, upon the instinctive level, through three general innate tendencies of the human mind, which Professor McDougall describes in his *Social Psychology* as sympathy, suggestion, and imitation. Sympathy is the tendency to feel as others feel; suggestion, the tendency to think as others think; imitation, the tendency to do as others do. From these tendencies we never wholly emancipate ourselves. But in childhood, like other instincts and innate tendencies, they manifest themselves with especial clearness. They are closely related, it is obvious; and we may for convenience group them under one term, as constituting the native impressionability of children.

Sympathy

We so often use the word "sympathy" to denote pity or compassion that we have almost forgotten its primary meaning of "feeling with," that is, "the experiencing of any feeling or emotion when and because we observe in other persons or creatures the expression of that feeling or emotion."[1] Feelings are contagious; they are inducted from person to

[1] McDougall: *An Introduction to Social Psychology*, p. 92.

person. Happiness begets happiness; fear begets fear. It is hard to keep from feeling depressed when others round us are gloomy; from feeling upset, worried or touchy in a social atmosphere that is nervous and tense.

"This sympathetic induction of emotion and feeling may be observed in children at an age at which they cannot be credited with understanding of the significance of the expressions that provoke their reactions. Perhaps the expression to which they respond earliest is the sound of the wailing of other children. A little later the sight of a smiling face, the expression of pleasure, provokes a smile. Later still, fear, curiosity, and, I think, anger, are communicated readily in this direct fashion from one child to another. Laughter is notoriously infectious all through life, and this, though not a truly instinctive expression, affords the most familiar example of sympathetic induction of an affective state. This immediate and unrestrained responsiveness to the emotional expressions of others is one of the great charms of childhood."[1]

Suggestion

We tend to think as those about us think; to let our beliefs be determined by the expression, in whatever form, of their beliefs. This is especially the case when we have no very clear grounds upon which to base convictions of our own, or knowledge enough to criticize the ideas presented to us, or when we are in the presence of those whose

[1] McDougall: *Op. cit.*, p. 94.

knowledge or position gives to them a certain degree of prestige. Most of our religious beliefs and political prejudices, for example, were first acquired not by a process of rational conviction in the light of all the grounds for their acceptance or rejection, but because we found them a part of the social environment in which we were brought up. The process of suggestion is said to be direct when we believe what others communicate to us with the intent that we should so believe them; it is said to be indirect in the absence of such purposeful communication.

Children are especially suggestible (1) because the world as a whole is new to them, and their attitude toward it is one of eager curiosity, interest, and zest. Round-eyed, quick to hear, and eager to touch, they are busy absorbing the world about them. (2) Because they have no assured, organized body of knowledge wherewith to criticize, to evaluate, and to accept or reject the suggestions of their social environment. Everything is possible to them, and most things probable until disproved. (3) "Because the superior size, strength, knowledge, and reputation of their elders tend to evoke the impulse of submission and to throw them into the receptive attitude."[1] This is especially true of their parents, upon whose love and care they are so completely dependent, and whom they look up to, for a time, as almighty and all-wise.

[1] McDougall: *Op. cit.*, p. 100.

Imitation

We tend to act as others act. Psychologists differ as to whether or not animals or men possess a general instinct to imitate the actions of others which they observe. On the whole it seems clear that there is no such instinct, which mechanically impels one to attempt to do anything and everything that he sees others do. Yet it remains true that habits of imitation are among the earliest learned and the most persistent of human habits. It is from the behavior of others that we draw the models for our own behavior; the observed results of actions of other folk constitute motives that impel us to try to gain these same results in the same way; and in general the material out of which we construct our own life of action is suggested to us by that most interesting and important of all the aspects of the world about us, the behavior of other persons.

Children's acquisition of language is an example. "Thy speech betrayeth thee," said they who stood by the fire in the court of the high priest's palace when they accused Peter of being a Galilean and a follower of Jesus of Nazareth. So it is with most folk. Their manner of speech betrays the section of country in which they were brought up — New England, Pennsylvania, the South, the Middle West. Children will reproduce the intonations of their elders even before they are able to form articulate words, and later their enunciation, emphasis,

and characteristic phrases stamp them more or less clearly as "chips of the old block." What is true of speech is true of countless other acquired habits and characteristics — of gestures, postures, facial expressions, one's way of walking, of manners good and bad. I remember a friend who insisted that he could always recognize a member of a certain family by the way he would blow his nose.

Mrs. Fisher tells a pointed story of a four-year-old, who thrust a pair of rubbers in her face and exclaimed in a loud, hard tone of command: "Put my rubbers on, why don't ye?" She put them on, but with a reproof that took the sunshine out of his face and sent him gloomily out to his play. Then the thought came — perhaps the child was not to blame for his rudeness. She called him in.

"'Jack,' I asked, 'what does Maida say to you when she asks you to do something?' Jack is being brought up under the nurse-maid system. Maida is the name of his kindly, German-American, warm-hearted nurse-girl. Jack stared at me blankly, evidently not understanding my question. I repeated it in a simpler form: 'Why, when she wants you to take off your coat, what does she say?' Jack's reply opened wide the door of comprehension for me. 'She says,' the little boy quoted the phrase and intonation with loud, ready confidence, 'she says, "Take off your coat, why don't ye?"'"[1]

[1] D. C. Fisher: *Mothers and Children*, pp. 15–18.

The Rationality of Children

Sympathy, suggestion and imitation, as we have described them, are instinctive tendencies which may operate in more or less blind, unintelligent fashion. But children are more than the creatures of these or other instinctive tendencies. They possess intelligence. They develop rationality. They form ideas of their own. They are capable of understanding the issues of life; and upon the basis of their understanding they acquire self-control.

The rationality of children, however, does not involve their emancipation from the atmosphere of the home. Sympathy, suggestion and imitation may act in and through intelligence as well as in relatively unintelligent ways. Intelligence, moreover, requires data; reason must have materials upon which to work. And the materials out of which a child shapes his own ideas concerning life are furnished him for the most part by the behavior of his elders and by what he can sense of their motives.

No one has stated this more clearly or forcefully than Dr. Edward Lyttelton, the headmaster of Eton School, in his book on *The Corner-Stone of Education.* "The child," he says, "grows to be that which his view of life tells him to be; and he must form that view on his parents' sayings and doings. . . . If we bring before his eyes a picture of lives lived in discord with the ideal which we try to

teach him, he rationally infers that he is brought into the world of chaos." Should objection be made that this postulates too much reasoning power in children, his answer is that it is not so much a matter of reasoning power as of "yielding to overmastering influences which insist on life being interpreted in a certain way. . . . The child is only unreasoning in the sense that he has tested very few facts for himself; but where he does test them he draws the correct inference without fail, though he often cannot explain why." Every soul must face for itself the question: "Is life a stage for the gratification of desires or for something higher?" While we fail to note it, our children are occupied with the settling for themselves of that question; and often enough it is being silently settled in the wrong way. "It is being settled by an unremitting scrutiny of the parents' life, and by a continuous imbibing of the principles and motives which appear to be at work. For we must remember that what the parents' deepest motives may be is not the question; the question is, what motives the child can discern."[1]

No parent of experience needs to go far for illustrations of this scrutiny and its results. The questions of children reveal constantly the eagerness with which, on the basis of their study of older folks, they are reaching out toward more adequate ideas as to what to be and do. Sully relates an amusing instance:

[1] E. Lyttelton: *The Corner-Stone of Education*, pp. 102, 165.

"A little boy, Edgar by name, aged five and three-quarter years, was going out to take tea with some little girls. His mother, as is usual on such occasions, primed him with special directions as to behavior, saying: 'Remember to give way to them like father does to me.' To which Edgar, after thinking a brief instant, replied: 'Oh, but not all at once. You have to *persuade* him.'"[1]

The Sociability of Children

Children are sociable little beings. They are persons, not toys. They feel the social impulses that are characteristic of persons, and they want to be treated as such.

For some time the theory has been popular that children recapitulate in their development the stages through which the evolution of the race has passed. Influenced by this theory, some writers have underestimated the social impulses and capacities of children, and have looked upon them as primitive, egoistic, and even anti-social in their instincts, until the on-coming of adolescence works a face-about toward love, altruism and service. E. S. Ames, for example, in his *Psychology of Religious Experience*, speaks of early childhood as non-personal, non-social, and non-religious, and holds that until the age of nine it is impossible for a child to pass much beyond the non-social attitude, which is for Ames equivalent to non-religious as well.

The recapitulation theory is being fast given up,

[1] I. Sully: *Studies of Childhood*, p. 272.

as the direct study of children has made plain the meagerness of the evidence for it, and the greater weight of the exceptions that must be made to it. It is true that children possess instincts that have come down through the centuries from an ancestry exceedingly remote; but it is not true that these instincts emerge in anything like an order that recapitulates the history of their dominance in the life of the race, and it is not true that they prevent children from entering happily into the life of today and profiting fully from their present experiences.

Children are social, then. They are not only gregarious and eager for the approval of others; they are as ready to give approval as to receive it; they like to help as well as to be helped. They feel, quite as keenly as older folk, the zest of cooperation, even though they are not able to hold themselves down with persistence to a long-drawn-out task. They are happy to bear little responsibilities, especially if they can feel that they are thus of real service. They love as well as are loved; they care for others, in the measure of their ability, as well as receive care from them. "Nothing," says Professor Coe, "seems to evoke filial affection as surely as being permitted to help father and mother. Doing things for a child does not touch his heart half as much as permitting him to do things for you."[1]

The atmosphere of a sensible home is one of cooperation. The mutual affection of its members

[1] G. A. Coe: *A Social Theory of Religious Education*, p. 128.

expresses itself in a sharing of interests and duties. Each has his particular responsibilities, large or small; each labors with the rest for the common good. The parents know what their children are doing in school and on the playground; they share their interests, enter into their problems, and rejoice with them over their achievements. And the children in turn are permitted to share the interests of their parents, in so far as their experience makes this possible.

Double-Minded Homes

The most common failure of Christian homes, says Dr. Lyttelton in the book which has already been quoted, is their double-mindedness, by which he means that in them precept and example conflict. The parents say one thing and do another; they pay respect to certain principles and in practice conform to the opposite. The result is that the atmosphere of the home is uncertain. The child's impressions contradict one another; life presents to his growing reason "a blurred picture of inconsistencies."

We profess to trust God, yet we worry and hurry, fume and fret, as though we had no Father. We hold that it is more blessed to give than to receive; yet we live as though getting were the whole of life, and we grumble every time we are asked to give, however worthy the object; and we show that public opinion is our real authority, by our anxiety to know

what other folks are giving. We command our children not to lie; and then compel them to lie about their age when the question is whether or not we should pay fare for them on the street car or train — selling our integrity and their character for a dollar or two, or perhaps even for five cents.

"Who can measure the harm done at home by the elders reviling the weather? We come out of church after lustily singing the harvest hymn which ascribes the soft refreshing rain to God, and if the said rain upsets our picnic we speak of it as if it came straight from Satan. . . . Similarly, we undo all our teachings of Christianity by revealing our paganism at the slightest hint of the approach of death. . . . Whereas a death ought to be, and sometimes is, a wondrous lesson in the apprehension of the Unseen, it generally is little but a flat contradiction to all a child has learnt about God."[1]

The most potent influence for good that the world knows is a whole-minded Christian home. In such a home the life of the parents expresses their convictions rather than their frailties; and their instruction of the children in the truths of the Christian faith is easy and natural, for it is but an explanation of the motives which actually determine the behavior which the children see and the conditions of life which they share. Such a home is quiet, unhurried, without strain and stress; and the feelings and emotions inducted within the children by the conta-

[1] E. Lyttelton, *op. cit.*, pp. 216-217.

gion of sympathy are unhectic, sound and wholesome. The suggestions of such a home are in right directions, its unconscious models worthy of imitation. Its authority is reasonable; its spirit that of mutual affection; its members are friends and comrades who stick together in work and in play. In such a home the kingdom of God begins to come on earth — that Kingdom which will come fully when all men realize that they have one Father and are brethren. To such a home many of us can look back; and we thank God that it imparted its spirit, not just by precept or instruction, but by the uncounted, unintended, vital influences of its atmosphere.

FOR INVESTIGATION AND DISCUSSION

1. What are the facts that justify such statements of Horace Bushnell as the following:

"The child, after birth, is still within the matrix of the parental life, and will be, more or less, for many years. And the parental life will be flowing into him all that time, just as naturally, and by a law as truly organic, as when the sap of the trunk flows into a limb. We must not govern our thoughts, in such a matter, by our eyes; and because the physical separation has taken place, conclude that no organic relation remains. . . . The will and character of the parents are designed to be the matrix of the child's will and character. Meantime, he approaches more and more closely, and by a gradual process, to the proper rank and responsibility of an individual creature, during all which process of separation he is having their exercises and ways translated into him." (2, pp. 19–20.)

2. Discuss the issues raised in the following quotation from Mrs. Mumford (34, pp. 7–8). Can you from memory or observation describe analogous cases of unfortunate impressions caused by parents' thoughtlessness or lack of principle?

"Criticizing ourselves, rather than criticizing the children, is a branch of Child Study the importance of which is, I think, too little realized. We are thoughtless in the presence of children, talk glibly about 'little pitchers having long ears,' and rouse an unhealthy curiosity by suddenly ceasing our conversation, by talking French, or by hinting at possibilities fraught with mystery to the child. These things are as tantalizing to the child as it is tantalizing to us to receive a letter with something scratched out so carefully that it is evident it was not meant for us to read! So-called 'white lies' are told in the children's presence; gossip is talked; their questions are often thoughtlessly, sometimes untruthfully, answered; their looks and their doings are discussed in their presence; they are either 'shown off' or thrust heedlessly into the background — and all the while the child's character is being molded unconsciously by the impressions so received. I once read of a child who had been severely reproved by his mother in the presence of a third person for some childish fault which he had committed. The presence of the outsider at all in the circumstances was hard enough, but, just as the child was leaving the room, he heard his mother make some remark to her friend, making light of the fault which she had before been treating apparently so seriously. He was a sensitive, serious little chap. The impression thus made was never eradicated. His mother's influence over him was lost from that moment."

3. Show from examples that have come under your observation how children reflect the temper, feelings, tone of voice and demeanor of those about them.

4. How would you go about it to develop poise and self-control within a child?

5. Cite, if you can, some of the beliefs and impressions of your own childhood, which you now see to be traceable to suggestions received, directly or indirectly, from your social environment.

6. Which of your present beliefs and convictions are traceable rather to social suggestions than to logically adequate grounds or personal knowledge of facts? Are you justified in holding them? Why?

7. Give examples that have come under your observation of family likenesses (mannerisms, etc.), due to imitation within the family group.

8. Give examples that have come under your observation of children's reasoning concerning matters of conduct on the basis of their parents' behavior.

9. Give examples of children's desire to help and of their self-control, growing out of this cooperative motive.

10. Show how public schools are making use in their educational work of the social instincts and impulses of children (20, 22, 36).

11. What is the " recapitulation theory " in child psychology and what is its bearing upon the bringing up of children? Find out something of the evidences for and against it (32, Chap. 12; 37, pp. 245–259, 270–282).

12. Cite examples from your own experience of double-mindedness in Christian homes, in the sense in which that term has been employed in this chapter.

13. Discuss the issue involved in such cases as the following, reported by students to Professor Dewey:

" One was coaxed by older boys to steal some tobacco from his father. ' I was caught and given a whipping, no questions being asked and no explanation given. The result was certainly fear of punishment in the future, but no moral impression. I thought my father whipped me because he wanted the tobacco himself, and so objected to my having any of it.' Another reports that the impression left by punishment was a mixture of a feeling of personal indignity suffered — a feeling so strong as to blot out the original offense — and a belief that she was punished for being detected. Another thought she was punished because her father was the stronger of the two; another tells that he longed for the age of independence to arrive so that he might retaliate. One upon whom fear of punishment from God was freely impressed formed the idea that if he could put off death long enough, lying was the best way out of some things " (31, 437–438).

14. If the book is available, let some one read *The Child as Philosopher* and *Kenneth and His Mother* (23, pp. 126–142, 163–168).

15. How may children be trained in religious attitudes through the atmosphere of the home? Read 35.

FOR REFERENCE AND FURTHER READING

2. Horace Bushnell: *Christian Nurture.*
12. E. Lyttelton: *The Corner-Stone of Education.*
20. R. S. Bourne: *The Gary Schools.*
22. J. and E. Dewey: *Schools of Tomorrow.*

23. Dorothy C. Fisher: *Mothers and Children.*
24. Dorothy C. Fisher: *Self-Reliance.*
31. John Dewey: The Chaos in Moral Training, *Popular Science Monthly*, 1894, pp. 433–443.
32. G. A. Coe: *A Social Theory of Religious Education.*
33. William McDougall: *An Introduction to Social Psychology.*
34. Edith E. Read Mumford: *The Dawn of Character.*
35. E. E. R. Mumford: *The Dawn of Religion in the Mind of the Child.*
36. C. A. Scott: *Social Education.*
37. E. L. Thorndike: *The Original Nature of Man.*

CHAPTER IV

Building Strong Bodies

A strong body is one of the greatest and most fundamental of life's assets. We are beginning to learn the sober, literal truth of the old maxim that "Health is wealth." The experiences of the years of war have helped us to realize the imperative importance of "keeping fit."

The days are gone, let us hope, forever, when men looked upon matter as inherently evil, and upon the body as the source of temptation and the seat of sin; when devout folk sought to save their souls by abusing their bodies, and saintliness was measured in terms of ascetic mortification; when even bodily cleanliness was discouraged, lest, as St. Jerome phrased it in an oddly mixed figure of speech, bathing might "add fuel to the sleeping fires."

A strong body is not an end in itself; but it is an instrument for the attainment of all life's goods, and a means to the realization of its higher values.

Health brings happiness. It means more than absence of pain, lack of worry and power to resist fatigue. It gives vigor and zest to both work and play. It makes mere living a joy.

Health begets efficiency. It makes one more useful. He who would serve either God or his

fellows owes it to them as well as to himself to bring to that service unjaded powers, sanity, and strength.

Health promotes goodness. It is no guaranty of habits of industry or virtue; yet shiftlessness and moral delinquency are often the result of physical defects or functional disorders. Each of us has his own frailties, temptations to which he is especially liable. It is harder to resist a temptation, whatever this may be, when overwrought in nervous tension, or when mind and will are dulled by illness or fatigue. A strong body, in the full vigor of health, is a moral safeguard as well as a physical resource.

The wise parent, therefore, seeks first of all to develop the health of his children and to help them build for themselves strong bodies. The way is simple and plain. It is indicated by the natural desires of children. They want to eat, to play, and to sleep; and they love to be out in the open air. These four are the great elemental needs of their growing bodies — nourishing food, pure air, happy exercise, and plenty of sleep.

How Children Grow

The growth of children has been carefully studied by competent investigators in many lands. In all, measurements have been taken which give exact data concerning the growth of something more than 150,000 children of both sexes and various ages. Tables presenting these facts may be found in Hall's *Adolescence*, Tyler's *Growth and Education*, Terman's

The Hygiene of the School Child, and Baldwin's *The Physical Growth of Children*. We shall here set down only certain of the outstand ng results of the studies which are there reported.

(1) The growth of children is most rapid in infancy, and gradually diminishes in rate. There is a noticeable retardation of growth at about six years of age, due partly to conditions incident to the second dentition, and partly, perhaps, to entrance upon school life. This is followed at about seven or eight by a slight acceleration, which seems to represent simply the resumption of the rate of growth which had been interrupted by the previous retardation. Just before puberty, there is a period of very slow growth, which is followed in the early adolescent years by a rapid acceleration.

(2) There is a marked difference between the sexes. Girls come to maturity about two years earlier than boys. The year of minimum growth before puberty is for girls the tenth, and for boys the eleventh or twelfth. The years of most rapid adolescent growth for girls are the twelfth and thirteenth, and for boys the fourteenth and fifteenth. From the twelfth to the fifteenth years, girls are, as a rule, both taller and heavier than boys.

(3) While it has not been clearly established, most of the studies point to a definite correlation between physical and mental growth. Porter, in particular, who measured 34,500 children of St. Louis, found that at every age the children who were advanced

in their school grade were taller and heavier than pupils of the same age who were below grade. For example, he found that the average weight of eleven-year-old boys in the sixth grade was 73.34 pounds; in the fifth grade, 71.29; in the fourth grade, 69.24; in the third, 68.12; in the second, 65.45; and in the first grade, 63.5.

(4) The growth of children is hindered by conditions associated with poverty. Doctor Leslie Mackenzie studied the physical condition of the children of Edinburgh and Glasgow, dividing them into four groups according to whether they came from houses having one room only, two rooms, three rooms or four rooms and more. The following table shows the results of his study of 72,800 Glasgow children, from five to eighteen years.

Housing	Average weight in pounds	Average height in inches
1 room	52.0	46.5
2 rooms	55.5	48.9
3 rooms	60.0	50.4
4 rooms	64.9	51.5

We have not sufficient basis as yet for assertions as to what proportion of the retarding effect of poverty upon the growth of children is due to each of the several factors associated with it — malnutrition, inadequate clothing and shelter, insufficient sleep, child labor, lack of opportunity for play, uncleanliness, etc.

(5) These studies make it clear that if the pubescent acceleration of growth has been delayed by untoward conditions, it is not likely to be made up in succeeding years. This is contrary to the usual impression. Folk are too ready to say of a child whose growth is slow, "Oh, well, he'll make it up later."

(6) Growth, like every other aspect of human life, is individual in its detailed character. While children in general conform to these and other laws of growth, the precise rate of growth and the size of a child of any given age seem to be determined by the conditions of his individual development. There may be a great difference between the child's chronological age and his physiological age, that is, the degree of maturity which he has attained. The most significant evidences of this appear, of course, in the pubertal years. That pubescence may begin at any age between twelve and seventeen has been established by Crampton's studies of the high-school boys of New York City. He found, moreover, that height, weight, and strength are correlated more closely with physiological age than with chronological age.

Food

Investigators have revealed an appalling amount of malnutrition among school children. Macmillan found that from 6 per cent to 16 per cent of the school children of Chicago were ill-nourished, and

records his estimate that at least 5,000 children of Chicago are habitually hungry. Harrington reported that 5,043 out of 90,000 school children of Boston were ill-nourished, and that 70 per cent of these came from homes that should be classed as well-to-do. An examination of 2,000 New York children in 1909 revealed the fact that 13 per cent of these were ill-nourished.

Many of these children doubtless came from homes that did not give them sufficient food. But that is by no means true of all. Malnutrition may result not simply from lack of food, but from faulty digestion, or from the wrong choice of food, or from ways of cooking or preparing it that are improper.

Parents are often misled by their conviction that "Children are all different; no two of them are alike"; so that they fail to notice or that they underestimate the evidences of malnutrition. If they see that their child is thin or undersized, they attribute this to a peculiarity of his individual nature and think nothing more of it. We need to get rid of such fatalism and to understand more fully the possibility of full growth and healthy development for every child, in so far as this is dependent upon proper feeding.

The Child Health Organization, of which we shall have more to say shortly, has found valuable the height and weight tables for boys and girls, which have been prepared, upon the basis of a wide range of measurements, by Doctor Thomas D. Wood.

These tables are reproduced in these pages. In case a boy or girl is found to be much below the normal weight, as given in these tables, for a child of his or her height, it is presumptive evidence of malnutrition. A formula devised by Oppenheimer for the coefficient of nutrition has been widely employed as a test. In case the girth of the arms multiplied by 100 and divided by the girth of the chest renders a quotient of less than 30, it constitutes presumptive evidence of malnutrition. The following is a suggestive list of common symptoms which Terman gives with the statement that any child who shows several of these is likely to be ill-nourished, and should be referred to a physician for examination.[1]

Is there pallor of skin?
Is the child extremely thin?
Are there furrows between the ribs?
Is the flesh soft and flabby?
Is there puffiness under the eyes?
Is the posture slouchy?
Does the child appear to lack physical energy?
Does the child prefer quiet games or books to boisterous play?
Is the child listless? Is mentality slow?
Is the appetite freaky (lack of appetite, preference for highly-seasoned foods, etc.)?
Are there symptoms of nervousness?
Does the child have frequent headaches?
Is physical endurance good?
Does the child take cold easily?

[1] Terman: *The Hygiene of the School Child*, p. 113.

Is there shortness of breath?
Is sleep disturbed?
Are there indications of earlier rickets (bow-legs, knock-knees, pigeon-breast, spinal curvature, badly decayed teeth, etc.)?
Are the neck glands enlarged?

We have not space to discuss the principles of diet for children, which may be found stated briefly and clearly in Miss Bryant's *School Feeding*, or in Wood Hutchinson's popular *Handbook of Health*, or in the pamphlet on *Diet for the School Child*, which is issued by the National Bureau of Education. It is enough here to say that the child's daily diet should contain a balanced variety of foods. He needs proteins for the building of bodily tissue, and carbohydrates and fats to supply heat and energy. Milk contains in itself all three of these great classes of foods. That is why babies live and thrive on it alone for the first six months of their lives. It remains throughout the whole of growing childhood the best and most important of foods, and children ought to drink it regularly. They need plenty of bread and cereals, vegetables and fruits. Good butter is the best form of fat. Meats and sugar are needed; but the temptation of children, as of adults, is to eat too much of these, because of their attractive taste. Coffee and tea and fried foods should not be given them at all.

Many parents are misled by the popular idea that the child's appetite may be taken as a guide for what

is good for him. They give their children only what they want to eat — a policy which results almost invariably in a spoiled digestion and malnutrition. It is true that children ought not to be forced to eat when not hungry, or to swallow down doses of food that are positively distasteful; but it is also true that children easily acquire capricious habits of appetite and whimsical notions as to what they like or dislike. They must be taught to like things that are good for them. Parents should be kind and patient, but firm in teaching their children to like new foods.

Children should be carefully trained, moreover, in right habits of eating. They should be given their meals at regularly appointed times, and should usually not be permitted to eat between meals. If they get hungry a couple of hours before time for the next meal, they should be given bread and butter rather than candy, cookies or fruit. They should be given plenty of time at the table, and encouraged to chew their food carefully. They need water and should drink plenty of it between meals. Contrary to the impression of many, it is a good thing to drink water in connection with one's meals; but great care should be taken to keep children from falling into the habit, which they so easily acquire, of filling their mouths with food which they do not chew properly, then washing it down with gulps of water. That they should come to the table with clean hands and faces is more than a matter of

æsthetics, for dirt entering the system with food breeds disease.

Exercise

The body grows through the assimilation of food, but it is developed through exercise. We acquire healthy and strong muscular tissue only by using it. The impulse of children to play is nature's way of insuring their development. It is one of the unfortunate features of modern life that the industrial revolution associated with the development of machinery has made us so largely a sedentary people. We spend most of our time sitting at a desk, by a machine or in a car; and we condemn even our little children to pass the greater part of every school day sitting indoors, working only the tiny muscles of tongue and hand. Then we have so huddled ourselves together in cities that when they are set free from the schoolroom many children have no place other than the crowded streets in which to run and play.

We have begun in some degree to awake to the dangers involved in this situation. The better schools are granting larger freedom of movement for their pupils and providing more active programs. Playgrounds and parks in most of our cities are making it possible for children to gain the exercise in the open air which they need. Every parent owes it to his children to give them as large an opportunity as possible for free muscular play.

We shall discuss this more fully in a later chapter.

Air

Our ideas concerning air are changing. We have always known that the body needs pure air; but we had not always known how much of it we need. The time was, not so long ago, when people thought that the night air was poisonous; now we sleep with windows wide open, and increasing numbers of us are building sleeping porches. Once tubercular patients were shut in; now air and sunshine are seen to be the only cure for their malady. Once every one feared a draft; now a certain amount of movement of the air is seen to be essential to health.

Children need air pure enough to oxygenate the blood, with sufficient movement to prevent its forming an inert, saturated envelope about their bodies; they should be subjected to enough variations of temperature to keep the blood vessels of the skin, which constitute the body's thermostat, healthy and active; they should not be subjected habitually to an atmosphere so warm and dry as to rob their bodily membranes of needed moisture; they should be given opportunity for physical activity enough to stimulate the metabolism of the body, make the tissues hungry for oxygen, and rouse the lungs to perform their full service. The child whose life is so ordered is in little danger of catching cold; the child for whom we must fear is the one who is kept

close in warm rooms where the air is dry, uniform, and motionless.

Sleep

That children need more sleep than adults is a matter of common knowledge. Just how much they need, at each age, we do not know precisely. The most widely accepted standard, theoretically, is that of Dr. Clement Duke, who puts it at thirteen and one-half hours for children of five and six, decreasing one-half hour for each year until the ages of thirteen and fourteen, for both of which he puts it at ten hours. For fifteen-year-olds he sets the norm at nine and one-half hours, for the ages sixteen and seventeen at nine, and for eighteen at eight and one-half. Terman summarizes a number of investigations which point to the conclusion that these standards are, in the earlier years especially, too high. Individual children differ, certainly, in the amount of sleep that they require.

The quality of the child's sleep, probably, is more important than that he get just a certain quantity. The utmost care should be taken to insure the right conditions for sound and uninterrupted sleep. Each child should have a room to himself, if this is possible; if not, no more than two should occupy one room. The bedroom windows should be opened wide enough to insure proper ventilation, and the room should not be too warm. The bed should be clean and comfortable, with ample coverings, but not too

soft a mattress. Children should go to bed early enough to insure their getting the amount of sleep which they require before the morning hour at which the family should arise together. Improper diet, nervousness, overwork or too much evening study, night fears, obstructed breathing and various physical pains or maladjustments are disturbing factors that should be guarded against and eliminated in so far as it is possible.

Preventive Medicine

The work of the medical profession is rapidly changing. Instead of waiting until people get sick and then seeking to cure them, the wisest physicians of our day are concentrating their energies upon the prevention of disease. This, certainly, should be the attitude of the parent. Through such hygienic measures as have been briefly outlined, he should seek to promote the physical development of his children and to prevent them from becoming ill; and he should, from time to time, have them examined by a physician and dentist, in order that incipient ailments may be checked, and physical defects corrected. Defects of eye, ear, nose, and throat are common, and easily escape the notice of the parent who does not understand the symptoms of their presence. The decay of teeth may affect the health of the entire body. Disorders of growth, faulty habits of posture, functional nervous disorders, stammering and stuttering, headaches, glandular

troubles, and tubercular conditions are easily diagnosed by the experienced physician, and when caught in time are for the most part readily corrected by programs of hygiene, exercise and reeducation.

Preventive medicine is a work of public service. It is possible that within a generation or two there may take place an almost complete socialization of the work of the physician. We are just at the beginning of the development of adequate departments of public health. Fortunately this movement has made great progress in connection with the public schools. The best of these are now rendering, through school physicians and school nurses, with regular medical inspections, free public clinics, and visits to the homes of the children, a type of health service which promises great things for the future manhood and womanhood of America. All of this is in addition to the playgrounds and gymnasiums, the supervision of physical education, the baths and hot lunches, the teaching of physiology and hygiene, and the opportunity for study in open-air schools, which many city systems of public education are now furnishing.

Enlisting the Interest of the Children

We cannot build strong bodies for our children; they must build them for themselves. However watchful our care, however wise our prophylactic measures, we will fail ultimately unless we can lead them to acquire right hygienic habits, to appreciate

HEIGHT and WEIGHT TABLE for GIRLS

Height Inches	5 Yrs	6 Yrs	7 Yrs	8 Yrs	9 Yrs	10 Yrs	11 Yrs	12 Yrs	13 Yrs	14 Yrs	15 Yrs	16 Yrs	17 Yrs	18 Yrs
39	34	35	36											
40	36	37	38											
41	38	39	40											
42	40	41	42	43										
43	42	42	43	44										
44	44	45	45	46										
45	46	47	47	48	49									
46	48	48	49	50	51									
47	....	49	50	51	52	53								
48	....	51	52	53	54	55	56							
49	....	53	54	55	56	57	58							
50	....	....	56	57	58	59	60	61						
51	....	....	59	60	61	62	63	64						
52	....	....	62	63	64	65	66	67						
53	....	....	....	66	67	68	68	69	70					
54	....	....	....	68	69	70	71	72	73					
55	....	....	....	....	72	73	74	75	76	77				
56	....	....	....	....	76	77	78	79	80	81				
57	....	....	....	....	....	81	82	83	84	85	86			
58	....	....	....	....	....	85	86	87	88	89	90	91		
59	....	....	....	....	....	89	90	91	93	94	95	96	98	
60	....	....	....	....	....	....	94	95	97	99	100	102	104	106
61	....	....	....	....	....	....	99	101	102	104	106	108	109	111
62	....	....	....	....	....	....	104	106	107	109	111	113	114	115
63	....	....	....	....	....	....	109	111	112	113	115	117	118	119
64	....	....	....	....	....	....	....	115	117	118	119	120	121	122
65	....	....	....	....	....	....	....	117	119	120	122	123	124	125
66	....	....	....	....	....	....	....	119	121	122	124	126	127	128
67	....	....	....	....	....	....	....	....	124	126	127	128	129	130
68	....	....	....	....	....	....	....	....	126	128	130	132	133	134
69	....	....	....	....	....	....	....	....	129	131	133	135	136	137
70	....	....	....	....	....	....	....	....	....	134	136	138	139	140
71	....	....	....	....	....	....	....	....	....	138	140	142	143	144
72	....	....	....	....	....	....	....	....	....	....	145	147	148	149

Health in Education
Education in Health

PREPARED BY DR. THOMAS D. WOOD

About What a GIRL Should Gain Each Month

AGE		AGE	
5 to 8	6 oz.	14 to 16	8 oz.
8 to 11	8 oz.	16 to 18	4 oz.
11 to 14	12 oz.		

Weights and measures should be taken without shoes and in only the usual indoor clothes.

CHILD HEALTH ORGANIZATION OF AMERICA

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HEIGHT and WEIGHT TABLE for BOYS

Height Inches	5 Yrs	6 Yrs	7 Yrs	8 Yrs	9 Yrs	10 Yrs	11 Yrs	12 Yrs	13 Yrs	14 Yrs	15 Yrs	16 Yrs	17 Yrs	18 Yrs
39	35	36	37											
40	37	38	39											
41	39	40	41											
42	41	42	43	44										
43	43	44	45	46										
44	45	46	46	47										
45	47	47	48	48	49									
46	48	49	50	50	51									
47	....	51	52	52	53	54								
48	....	53	54	55	55	56	57							
49	....	55	56	57	58	58	59							
50	....	....	58	59	60	60	61	62						
51	....	....	60	61	62	63	64	65						
52	....	....	62	63	64	65	67	68						
53	....	....	....	66	67	68	69	70	71					
54	....	....	....	69	70	71	72	73	74					
55	....	....	....	....	73	74	75	76	77	78				
56	....	....	....	....	77	78	79	80	81	82				
57	....	....	....	....	....	81	82	83	84	85	86			
58	....	....	....	....	....	84	85	86	87	88	90	91		
59	....	....	....	....	....	87	88	89	90	92	94	96	97	
60	....	....	....	....	....	91	92	93	94	97	99	101	102	
61	....	....	....	....	....	....	95	97	99	102	104	106	108	110
62	....	....	....	....	....	....	100	102	104	106	109	111	113	116
63	....	....	....	....	....	....	105	107	109	111	114	115	117	119
64	....	....	....	....	....	....	....	113	115	117	118	119	120	122
65	....	....	....	....	....	....	....	....	120	122	123	124	125	126
66	....	....	....	....	....	....	....	....	125	126	127	128	129	130
67	....	....	....	....	....	....	....	....	130	131	132	133	134	135
68	....	....	....	....	....	....	....	....	134	135	136	137	138	139
69	....	....	....	....	....	....	....	....	138	139	140	141	142	143
70	....	....	....	....	....	....	....	....	....	142	144	145	146	147
71	....	....	....	....	....	....	....	....	....	147	149	150	151	152
72	....	....	....	....	....	....	....	....	....	152	154	155	156	157
73	....	....	....	....	....	....	....	....	....	157	159	160	161	162
74	....	....	....	....	....	....	....	....	....	162	164	165	166	167
75	....	....	....	....	....	....	....	....	....	....	169	170	171	172
76	....	....	....	....	....	....	....	....	....	....	174	175	176	177

CHILD HEALTH

Health is Education
Education is Health

PREPARED BY DR. THOMAS D. WOOD

About What a BOY Should Gain Each Month

AGE		AGE	
5 to 8.....	6 oz.	12 to 16.....	16 oz.
8 to 12.....	8 oz.	16 to 18.....	8 oz.

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good health and to understand the means whereby it is maintained.

The Child Health Organization is a national philanthropic organization with headquarters in New York City, which has had splendid success in enlisting the interest and cooperation of children in the maintenance of their own health. The plan is to have the children in each school weighed at least once a month, discovering those who are under weight for their height, and to keep record throughout the school year of the children's gains in weight, and award prizes to those who, at the end of the term, have made the best record. The organization publishes simple leaflets for teachers and parents on children's diet and hygiene, and a "Child Health Alphabet" which puts the matter in jingling rhymes, illustrated with attractive pictures. They employ also a clown, "Cho-Cho," who travels about lecturing to children on health, as only a clown can. Parents and teachers everywhere would find it worth while to inquire into the methods and materials of this organization.

FOR INVESTIGATION AND DISCUSSION

1. Look up and report upon the studies of children's growth, as these are summarized in 38, 41, 46 or 47.
2. Observe instances of the earlier maturing of girls as compared with boys, in the early teens.
3. Is delayed growth fully made up? Bring instances from your observation.
4. The difference between chronological age and physiological age. 46, 47.
5. The causes of malnutrition. 40, 46.
6. Principles of diet for children. 40, 43, 46, 48.
7. How modern schools are breaking away from their former sedentary programs, looking after the hygiene of instruction, and promoting the physical education of children. 39, 44, 45.
8. Modern principles of ventilation. 46.
9. Get a report for some weeks of the hours, habits, and conditions of sleep of a group of children. Compare 46.
10. The need and importance of affording to children regular medical and dental examinations.
11. Learn about some of the common defects of vision to which children are liable, and their symptoms: defects of hearing; of growth and posture; nervous habits and disorders. See 46.
12. The work of the school physician and the school nurse. 42, 45.
13. Methods of enlisting the interest and cooperation of children in the promotion of their own health. 48.

FOR REFERENCE AND FURTHER READING

38. B. T. Baldwin: *The Physical Growth of Children from Birth to Maturity.*
39. J. H. Bancroft: *The Posture of School Children.*
40. L. S. Bryant: *School Feeding.*
41. G. S. Hall: *Adolescence.*
42. E. B. Hoag and L. M. Terman: *Health Work in the Schools.*
43. Woods Hutchinson: *A Handbook of Health.*
44. R. T. McKenzie: *Exercise in Education and Medicine.*
45. L. W. Rapeer: *Educational Hygiene.*
46. L. M. Terman: *The Hygiene of the School Child.*
47. J. M. Tyler: *Growth and Education.*
48. *Health Education Bulletins of the U. S. Bureau of Education* and *Publications of the Child Health Organization.*

CHAPTER V

Forming Right Habits

Native Tendencies and Capacities

The auntie of foolish little Epaminondas, in the diverting tale which is familiar to the children of this generation, laments that he "ain't got the sense he was born with." But just what sort and degree of sense children are born with, is a matter upon which widely differing views have been held. Socrates, in ancient times, and Froebel, in the nineteenth century, believed that they possessed in germ all wisdom, and that education is primarily an unfoldment from within; Locke and Herbart, on the contrary, held that their minds, to begin with, are mere blanks, and that education takes place through discipline and instruction from without. Lord Palmerston, echoing Rousseau, maintained that "all babies are born good," and Wordsworth that "heaven lies about us in our infancy;" while most theologians, under the influence of the dogma of original sin, have thought of children as born bad.

The truth is that a child is born neither good nor bad; and that his mind is neither a blank tablet nor a seed-like capsule which contains a preformed pattern of the whole of his future development. He is a little bundle, rather, of instincts, capacities,

and active tendencies. These instincts and capacities determine the child's responses to the situations in which he is placed. They constitute the raw material for his possible development. They form the basis and starting-point for his education.

To attempt to list the native human instincts and capacities is too great a task for this chapter. Such lists may be found in the chapter on "Instinct" in James' *Psychology*, in Kirkpatrick's *Fundamentals of Child Study*, and especially in Thorndike's concrete and thorough discussion of the whole field in his book on *The Original Nature of Man*. They include tendencies to gross bodily control, such as holding up the head, sitting, standing, walking, running, stooping, jumping, climbing, clinging, pushing, and pulling; tendencies to general activity, such as vocalization, visual exploration, grasping, kicking, throwing, and manipulation of various sorts; food-getting responses, such as sucking, putting in the mouth, and biting, with which may be associated the hunting, collecting, and hoarding instincts; social instincts and emotional responses, such as crying, smiling, fear, anger, fighting, teasing, motherly behavior, gregariousness, sensitivity to the approval or scorn of others; tendencies to mastering or to submissive behavior, to communicate, cooperate and help; sympathy, kindliness, shyness, rivalry, envy, jealousy; the sex instincts; and the great general tendencies which are commonly termed curiosity, imitation, play, and constructiveness.

These instincts and capacities are not all present at birth; but they appear, each in its time, in the course of the natural growth of mind and body. Each, when it does appear, forms the starting-point for a group of habits. The problem of the parent and teacher is not so much to create activity within children, as to select from and to direct the active responses with which they are already overflowing. The child does not purposely initiate these forms of activity; he simply finds himself, in certain situations, doing these things or stirred by these emotions. He must be helped by older folk to understand and to control his own instinctive tendencies.

It needs hardly to be said that children are alike only in the general sense that each by nature possesses in some degree the various human instincts and capacities. They differ greatly in the degree of strength which each tendency may have, in the character of indefiniteness or detailed precision which each possesses, and in the relative proportion in which the several tendencies and capacities combine to produce the individual.

The Control of Native Tendencies

Not all of the instinctive tendencies of original human nature are good; and in themselves these tendencies do not suffice to equip one to share in the work and well-being of the world of men today. Thorndike put the matter vividly in the closing pages of the book to which we have referred:

"The imperfections and misleadings of original nature are in fact many and momentous. The common good requires that each child learn countless new lessons and unlearn a large fraction of his natural birthright. The main reason for this is that original equipment is archaic, adapting the human animal for the life that might be led by a family group of wild men in the woods, amongst the brute forces of land, water, wind, rain, plants, animals, and other groups of wild men. The life to which original nature adapts man is probably far more like the life of the wolf or ape, than like the life that now is, as a result of human art, habit, and reasoning, perpetuating themselves in language, tools, buildings, books, and customs. . . . Illustrations in abundance can be found of the archaic unreason of original nature, or, more scientifically, of the thoroughgoing transformation which life undergoes in proportion as human reason works back upon the conditions of things and the wants of men. . . . We fear, not the carriers of malaria and yellow fever, but thunder and the dark; we pity, not the gifted youth debarred from education, but the beggar's bloody sore; we are less excited by a great injustice than by a little blood; we suffer more from such scorn as untipped waiters, cabmen, and barbers show, than from our own idleness, ignorance, and folly. . . . The original tendencies of man have not been right, are not right, and probably never will be right. By them alone few of the best wants in human life would have been felt, and fewer still satisfied."

The fundamental problem of education, therefore, is that of the use, control, and redirection of the

native tendencies and capacities of children. Some instincts we shall seek to get rid of, either by the negative method of so managing the child's environment that they are never called forth, in the hope that through disuse they may in time atrophy or be overlaid by habits which will render them impotent, or by the more active method of rendering them disagreeable through punishment. Other instincts we shall seek to confirm and establish by repeated use. Most instincts we shall seek neither to eliminate nor to confirm as they are, but rather to control and redirect toward ends that are profitable. Anger, for example, and pugnacity are instincts that ought not to be eliminated, yet certainly ought not to be confirmed in their natural lawlessness; they need to be controlled, directed toward the objects that may fitly arouse righteous anger, and enlisted in the fight against ignorance, disease, and wrong. The impulses of rivalry, left to themselves, breed selfishness, envy and jealousy; yet emulation, properly directed and controlled, is one of the mainsprings of human progress.

Among some of the lower orders of animals, whose instincts are detailed and precise in their adaptation to the particular situations which the animal is likely to meet, so that the animal has little to learn and passes through little or no period of infancy, these instincts suffice for the protection and maintenance of such individuals as survive the relatively indifferent treatment which nature thus metes out

to them. It is not so with the instincts of the child. The little human being has much to learn, and he passes through a long period of infancy during which he is dependent upon the care of others. His instincts are vague and indefinite, and are not sufficient in themselves to enable him to survive to maturity. The survival value of instincts does not, in the case of the young of the human species, constitute their primary value, as it does in the case of some of the lower orders of animals.

The primary value of the instincts of children lies in their potential relation to habits, ideas, and ideals. This value is twofold: (1) The instinctive tendency to act serves as the starting-point for the formation of a habit or group of habits. It gives the initial push. It furnishes the raw material, the active responses from among which some will be selected, controlled and directed in order that the right habits may be established. Think of the difficulty of educating a passive, inert child! It is the instinctive activity of children that makes their education possible. (2) The instinctive tendency serves, after the habit has been established, and throughout life, to give to the habit rooting and substance, heart and zest. Habits that have grown out of instinctive impulses are not thin bits of veneer, or structures precariously lodged upon sand. They are rooted in nature itself; they are founded upon rock-bottom. Their character as "second nature" is secure because of their connection with original nature.

What is true of habits in this respect is true also of the ideas and ideals associated with them.

There are two ways of directing and controlling instinctive tendencies which in general go together — by habits and by ideas. The first time that an instinctive tendency is followed, it is both indeterminate and blind — blind in that its result is not purposed or even foreseen; indeterminate in that the specific details of its path depend upon the particular circumstances of the situation which chance to call it forth. After it has once been used in action, however, the instinctive tendency has developed by adding to itself both the beginning of a habit and an idea. It has begun to be set in a direction determined by the result of the initial exercise, and the memory of that result remains to guide future action.

The Law of Habit

Physically, habit depends upon the fact that nerve cells and their connections are modified through use. A cell that has once functioned is so changed that it is easier for it to function a second time. A functional connection that has once been made by the transmission of a nerve impulse from one cell to another, is likely to be made again. And the more often that connection is made, the more definitely established the pathway becomes.

Next to James in his classic chapter upon " Habit," the best and most concrete expositor of the law of habit is Professor Thorndike, who states it as a com-

pound of two laws — the Law of Exercise and the Law of Effect.

(1) *The Law of Exercise* is that, "other things being equal, the oftener or more emphatically a given response is connected with a certain situation, the more likely it is to be made to that situation in the future. . . . This law may be more briefly stated as: *Other things being equal, exercise strengthens the bond between situation and response.*"[1]

The strength of a given habit, that is, the degree of probability that it will persist and so determine the response when the situation recurs, depends upon three factors — the frequency, the intensity and the recency with which the pathway has been traversed and the bond confirmed. Frequency, or repetition, is a factor which needs no comment. Other things being equal, a habit established under the focalization of attention is more likely to persist than one incidentally acquired. Again, if other things are equal, that habit-pathway will be followed in a given situation which is freshest because most recently traversed. Disuse operates, as a rule, to decrease the strength of a habit.

(2) *The Law of Effect* is that, "other things being equal, the greater the satisfyingness of the state of affairs which accompanies or follows a given response to a certain situation, the more likely that response is to be made to that situation in the future. . . . This law may be stated more briefly as: *Satisfying*

[1] E. L. Thorndike, *Education*, pp. 95, 96.

results strengthen, and discomfort weakens, the bond between situation and response."[1]

This is the principle that operates to select, from among the multitude of active tendencies, those that are to be repeated and confirmed through use. Those which, when tried, give pleasure or satisfaction, tend naturally to be tried again; those which bring pain or annoyance one tends, quite as naturally, to avoid.

The Law of Effect places a powerful instrument in the hands of parents and teachers, as they seek to direct the child's instinctive tendencies into habits of the right sort. Upon this law hang all rewards, on the one hand, and all punishments, on the other; for to bestow a reward is but the effort to annex satisfaction to an action which is desired, and to punish is an effort to render annoying and vexatious an action which ought not to be repeated. Rewards and punishments are too often, however, artificial and external; and the law of habit does not wait for these to be added from without. Every action carries its own sanction, in the form of some degree either of satisfaction or annoyance. By so managing the social and material situation that satisfaction will be enhanced in case of the right actions, and that annoyance will be developed and deepened in case of the wrong actions, the development of the child's habits may be guided and controlled by those most interested in his welfare.

[1] E. L. Thorndike, *Education*, pp. 95, 96.

A boy of seven every day brings home from school his papers in arithmetic and spelling, which are marked "100" with a regularity monotonous but delightful to his parents' hearts. It is the father's invariable rule, however busy, to look them over quickly and to express approval of his work and pride in his development. A few days ago the boy informed his father that one of his classmates was given a nickel by his father for every day that he could show all of his papers marked "100." "But it's no wonder," he added, "'cause Jim hardly ever gets any 100-papers. I guess you couldn't afford to pay me that way." The difference between the work of the two boys is not wholly due to training, of course; but the incident is in some respects a parable of the difference in effectiveness between the external reward of cash payment and the more natural, intrinsic stimulus of social approval.

The very comfortable doctrine has been propounded by some modern educators that there is in human nature a *principle of catharsis* whereby a certain amount of exercise in childhood operates to expel, rather than to confirm, wrong tendencies. These educators believe that the development of children naturally recapitulates the stages through which the evolution of the race has passed, that wrong tendencies inevitably manifest themselves at certain stages, and that these tendencies should be indulged as part of a wise regimen. They argue that if these tendencies are repressed in childhood

they will remain hidden below the surface, only to break out in more dangerous forms in later life; whereas if they are indulged while relatively harmless they will operate, vaccination-like, to render the child immune to analogous temptations when he becomes older. To use a more familiar figure, they believe in a mild sort of sowing wild oats as a means of preparing the good ground; or to revert to the figure involved in the statement of their principle, they hold that moderate exercise of these tendencies constitutes a cathartic which rids the child's system of ancestral poisons.

This principle of catharsis is the direct antithesis of the law of habit. Such exercise is far more likely to fasten wrong tendencies upon the child than to rid him of them. The sensible parent will do better to shape his course in accordance with the laws of habit, which we know and understand, than to rely upon this supposed principle of catharsis, which doubtless exists only in the imaginations of its advocates.

Functions and Limitations of Habit

The functions of the law of habit are well known. It renders action easier, through practice begets skill and accuracy, and lessens fatigue. It minimizes the need of conscious control, and sets the mind free from attention to familiar details, so that it may give itself to new and higher things. It makes learning of all sorts possible, and is responsible even for the calling to mind of our ideas and memories.

It enables one to store up capital day after day, and to establish his life upon increasingly sure foundations. There is no more indispensable service that we can render to our children than to help them to form right, wholesome, useful habits.

The principle of habit has its limitations, however. The most obvious is that it works both ways. Bad habits are as easy to acquire as good ones. Habit confirms and establishes disobedience, shiftlessness, bad temper, uncleanliness, and discourteous manners quite as readily as obedience, industry, good temper, cleanliness, and courtesy. Even when our intentions are of the best, lapses may take place and modifications creep into our habits, and these may get fastened upon us before we are aware. Habit, moreover, makes it easy for one to get into a rut. It makes us contented with whatever we have become used to — which is under some conditions a great blessing, but under other conditions a curse. It tends to blunt the feelings; and it may even dull the intelligence, as it makes it possible for one to go only the familiar paths, indolently following the line of least resistance, without doing any real thinking or attempting to adapt himself to new circumstances or to face his developing opportunities and responsibilities. It may result in a life of mechanical performance, without interest or zest.

If we would avoid these limitations of habit, we must observe two counsels that are fundamental. The first is: *Supplement habit with ideas.* Develop

within the child a sound practical judgment as well as a body of right habits. Help him to conceive his situations, explain to him the reasons for various courses of conduct, and develop within him the disposition and the power to think for himself and to exercise rational, deliberate choice. Habit is only one method of controlling original tendencies; the other method is through ideas. A boy of six, learning to play parcheesi, had begun through some chance to acquire the habit of picking up the dice as soon as he threw them, so that no one else was able to see the result of his throw. Repeated commands, warnings, and even punishments, such as compelling him to give up the throw, failed to break the habit; until his father said what should have been said in the very beginning. "You see the reason you ought not to do that is because people could cheat that way. You would not want folk to think that you are cheating, would you?" He replied, "No, of course not;" and never did it again. He understood the idea. Habit and judgment must develop together, if character is to be placed on a sound basis.

The second counsel is: *Build habits upon instincts.* A habit unsupported by the predispositions of original nature remains insecure. Make nature work with you. Appeal to the child's native interests, build upon his instinctive responses. Two ends will thus be attained: the instincts will be directed and controlled; and the habits will be given motive, body, and substance.

FOR INVESTIGATION AND DISCUSSION

1. Describe some of the active tendencies of children, which you have observed, which seem to you to be clearly instinctive in character. Why do you think them to be such? What are the characteristics of human instincts as compared with the instincts of lower animals? 32, 33, 37, 49, 50, 51.

2. What are the causes, so far as we know them, of the differences between individual children with respect to their native equipment and capacities? 51, 54.

3. Cite further evidences of what Thorndike in the passage quoted calls "the imperfections and misleadings of original nature."

4. Describe and discuss the relative advantages of the various methods of controlling instinctive tendencies; use and disuse, reward and punishment, substitution, redirection. 32, 34, 51, 55.

5. Describe examples which have come under your observation of the working of the Law of Exercise with its variables: frequency, intensity and recency.

6. Describe examples which have come under your observation of the working of the Law of Effect.

7. Why should rewards and punishments be as natural, logical and closely connected with the action as possible?

8. Why are one's first impressions or one's first responses to a given situation of relatively greater importance than those that come afterwards?

9. Cite some of the evidences for and against the principle of Catharsis. 32, 37.

10. Why is it important in early life to acquire a store of useful habits? 49.

11. Describe any cases that have come under your observation where the law of habit has operated disadvantageously, either by establishing one in wrong ways, or by limiting and circumscribing one's life. Why should the forming of habits always be accompanied by the acquiring of sound ideas and the development of practical judgment as well?

12. Does the law of habit have anything to do with controlling our ideas themselves? Find out what is meant by the principle of the *association of ideas* and describe the laws of association. 49.

13. Discuss the principles involved in the following practical maxims of habit-formation.

a. Bain held that "The two main conditions are an adequate initiative and an unbroken persistence."

b. James' maxims are: (1) Launch yourself with as strong and decided initiative as possible; (2) never suffer an exception to occur; (3) seize the very first opportunity to act; (4) keep the faculty of effort alive by a little gratuitous exercise every day. 49.

c. Rowe formulates four steps in habit formation: (1) To help the child develop the idea of the habit; (2) to work up his initiative or zest;

(3) to secure abundant and genuine practice; (4) to guard against exceptions, lapses, and modifications. 52.

FOR REFERENCE AND FURTHER READING

32. G. A. Coe: *A Social Theory of Religious Education.*
33. William McDougall: *An Introduction to Social Psychology.*
34. E. E. R. Mumford: *The Dawn of Character.*
37. E. L. Thorndike: *The Original Nature of Man.*
49. William James: *Principles of Psychology.*
50. E. A. Kirkpatrick: *Fundamentals of Child Study.*
51. Norsworthy and Whitley: *Psychology of Childhood.*
52. S. H. Rowe: *Habit Formation and the Science of Teaching.*
53. E. L. Thorndike: *Education.*
54. E. L. Thorndike: *Individuality.*

CHAPTER VI

The Child at Play

Why do Children Play?

Because they are sinful, our Puritan forebears would have answered, who viewed their restless activity as evidence of innate depravity. Horace Bushnell disposed of that answer, and set practical theology upon a truer path, when he insisted that the instinct of play is a divine appointment, and even went on to assert the kinship of the spirit of play to that of religion.

"There is a reason for the play state of childhood which respects the moral and religious well-being of mankind, and makes it important that we should have our first chapter of life in this key. Play is the symbol and interpreter of liberty, that is, Christian liberty; and no one could ever sufficiently conceive the state of free impulse and the joy there is in it, save by means of this unconstrained, always pleasurable activity that we call the play of children. Play wants no motive but play; and so true goodness, when it is ripe in the soul and is become a complete inspiration there, will ask no motive but to be good. Therefore God has purposely set the beginning of the natural life in a mood that foreshadows the last and highest chapter of immortal character."[1]

What is this but another way of putting what

[1] Horace Bushnell, *Christian Nurture*, p. 291 (1916 edition).

Jesus said? "Except ye become as little children, ye shall not enter into the kingdom of heaven."

Leaving theology, and turning to psychology, we find almost as much difference between older and newer views concerning the function of play in the life of children.

(1) The traditional theory, suggested by Schiller and formulated by Herbert Spencer, was that play is due to an overflow of *surplus energy*. The inferior animals, the theory runs, have neither time nor energy for play. They are unceasingly occupied with activities essential to the maintenance of life — search for food, escape from enemies, etc. But the higher animals, with more efficient faculties, are not so absorbed by the struggle for existence. They satisfy their wants more completely and more quickly; and so they have a certain amount of leisure when no craving appetite seeks some good to be obtained by serious activity, while at the same time superior nutrition has begotten within them an excess of energy. This energy overflows in play, which is, said Spencer, "an artificial exercise of powers which in default of their natural exercise become so ready to discharge that they relieve themselves by simulated actions in place of real actions."[1] Play is, in short, according to this theory, a sort of safety-valve.

Applied to the life of children, this theory means that they play because they are protected and

[1] Herbert Spencer: *Principles of Psychology*. § 534.

provided for by their parents, not subject to economic pressure, well fed, and abounding in energy. The particular forms of playful activity into which this energy is directed as it overflows, are determined, Spencer held, by their imitation of what he called "real actions."

Despite the measure of truth involved in it — which is that any one, child or adult, plays better when healthy, rested, and vigorous than when ill or tired, and that imitation is one of the factors determining the forms of play — this theory is now generally regarded as superficial. It accounts for the obvious facts just mentioned, but is far from accounting for all of the facts, and does not get much below the surface.

It is not only when full of surplus energy that children play; they will play, too, when sick or tired, and will keep at it until they are exhausted. Again, by no means all of the forms of play, either of little animals or of children, can possibly be determined by their imitation of serious activities. There is an order in the development of the forms of play which children enjoy, which seems to be in part determined by inner, rather than by environmental conditions. And there are many play-activities which are clearly rooted, not in the child's imitation of older folk, but in his own maturing instincts and capacities.

(2) President Stanley Hall believes that play is a form of the child's *recapitulation* of the antecedent life of the race. He says:

"I regard play as the motor habits and spirit of the past of the race, persisting in the present, as rudimentary functions sometimes of and always akin to rudimentary organs. The best index and guide to the stated activities of adults in past ages is found in the instinctive, untaught and non-imitative plays of children which are the most spontaneous and exact expressions of their motor needs. The young grow up into the same forms of motor activity, as did generations that have long preceded them, only to a limited extent; and if the form of every human occupation were to change today, play would be unaffected save in some of its superficial imitative forms. It would develop the motor capacities, impulses, and fundamental forms of our past heritage, and the transformation of these into later acquired adult forms is progressively later. In play every mood and movement is instinct with heredity. Thus we rehearse the activities of our ancestors, back we know not how far, and repeat their life work in summative and adumbrated ways."[1]

This theory, as contrasted with Spencer's, is sound in its insistence that play is instinctive. Children play because there develop within them, each in its time, those natural tendencies to respond to given situations with activities of certain types, which were described in the last chapter of this book as their native human instincts and capacities.

In three respects, however, President Hall's theory is questionable; and these, unfortunately, are aspects of the theory which he urges strongly:

[1] G. S. Hall, *Youth*, p. 74.

(a) The evidence for the idea that children, in the development of these native tendencies, recapitulate the life of the race, and pass through play-stages which correspond in order to the culture-epochs of human history, is now seen to be so meager, and the exceptions and counter-evidence loom so large, that the principle of recapitulation is deemed by most psychologists and teachers to possess little practical value, if indeed it must not be given up entirely. (b) He is over-trustful of "nature" as he sees it, and too much inclined to linger in the feeding and forming of "atavistic and rudimentary functions," "adumbrations" and "hereditary traits of savagery." Professor Thorndike's position, as quoted in the last article of this series, is sounder; and those who care to go into the issue more fully will do well to read his criticism of Hall's theories in *The Original Nature of Man*, pp. 245–282. (c) President Hall believes that the play of childhood and youth is in part a cathartic, which operates through exercise to rid the system of undesirable tendencies — a dubious principle concerning which we know very little indeed and which runs counter to the law of habit, concerning which we know a great deal.

(3) Most psychologists today accept, in a broad sense, the view of Karl Groos, who sharply criticized Spencer's theory in his books on *The Play of Animals* and *The Play of Man*. Groos holds that play is instinctive, and that it constitutes a *preparation for life*, in that children, as well as young animals,

practice in play the forms of activity which will later be of actual use to them in the real business of living.

This theory is true, if not too narrowly interpreted. Play is more than a preparation by practice for the specific activities of the modern world or for just those occupations which constitute the different businesses of folk in a world where industry is organized upon the present plan, which makes specialists and barterers of us all. Play is a preparation, rather, for complete living. This is the great truth in President Hall's view, despite our dissent from some of the extreme doctrines in which he has clothed it. The point is well put by Seashore:

"Man has an instinct to do everything that he can do. The possession of capacity carries with it the tendency to use that capacity; with the possession of wings goes the tendency to fly, with the possession of the capacity for reflection goes the tendency to reason. Work and the necessities of life develop but a relatively small part of our instinctive resources. Groups of instinctive capacities would be lost were it not for the liberal education of play. It develops those racial traits which have not been called for by the spur of necessity. It elevates even as it levels. Our artificial life is narrow, specialized, and intensive, and this is indeed a condition for great achievements; but play develops the possible man, rather than the man of choice and condition. . . . The tendency in play is to fall back upon the elemental. Whatever artifices of war may be devised, fighting plays will always gravitate back toward the simple form of direct bodily contact, be it

with fellow men, beasts, or the forces of nature. It is not plausible to assume that boys climb trees and swim in response to survivals of these specific activities traceable to a distant arboreal or aquatic ancestry. Boys come into this world with limbs fitted for climbing and swimming; trees are common and inviting for climbing, and the water is a great 'temptation' to the boy. But the tree and the water challenge curiosity, bravery, and excitement."[1]

(4) A point of view much like this of Seashore is set forth by Miss Lilla Appleton, in her *Comparative Study of the Play Activities of Adult Savages and Civilized Children.* She advances what she calls a "biological theory" of play, which regards it as dependent upon the structure of the body, and holds that the type of play activity at any age is determined by the stage of development which the growing body has reached. "Is it not significant," she asks, "that whatever the type of play may be, it just keeps pace with the type of somatic growth? And does not the impulse to exercise these growing parts furnish all the explanation that is needed for the existence of the play activity?"

This theory is less one-sided than the rest and may serve as a basis upon which to sum them up. Play is nature's impulse to self-development through exercise. We grant to Spencer that play depends in part upon freedom from economic pressure; we learn from Hall that it is rooted in instinctive tenden-

[1] C. E. Seashore: *Psychology in Everyday Life*, pp. 16-17.

cies, and from Groos that it prepares one for the serious business of life; but we must understand these theories in terms of the growing powers of the child. There is no such thing, most likely, as a special instinct of play or a special set of play instincts. Play is a general tendency of all the instincts and capacities. As these gradually ripen they seek exercise and through exercise are developed. Play is thus the principal instrument of the child's development; it is the impulse which nature has implanted within the child, to educate himself.

The Development of Play

The forms of play change as the child grows older, and new instincts and capacities mature. In general, the development of play may be described as being (a) from plays enlisting the senses and muscles only to those involving the imagination and intellectual powers; (b) from plays that are individual merely to those that are social in the sense both of being competitive and cooperative; (c) from plays that are primarily instinctive in their origin to plays that are imitative and traceable to suggestions of the environment; (d) from plays that are simple, free, and unregulated, to those that are more complex and defined by rules.

There are no clearly separated periods in the development of the child's play interests. Like his physical and mental growth this development is

continuous; yet in a broad way the following stages may be distinguished.

(1) *The stage of discovery.* The child's earliest play is of the senses and muscles simply. He is engaged in discovering the world about him, trying out his powers, and acquiring muscular coordination and ability to handle his little body.

(2) *The imitative stage.* Imitative and dramatic play begins in the third year, and continues throughout childhood, reaching its culmination at eight or nine, and after that gradually yielding place to other interests. We never wholly lose our love of make-believe.

(3) *The constructive stage.* The constructive stage begins as soon as a child can pile blocks together to make a tower or house. It continues throughout the whole of childhood and youth, taking on new forms as new abilities develop, and as the environment suggests new things to make and affords new material.

(4) *The competitive stage.* At about seven the motive of competition begins to determine the child's play. He becomes concerned with the objective results of his activity and wants to make or do things better than some one else. The interest in games develops rapidly.

(5) *The team-play stage.* At about ten or eleven children begin to get interested in games that call for team play, where the competition is between groups instead of between individuals, and the best

player is he who can fit best into a system of team work. Games of this sort predominate throughout adolescence.

Materials of Play

To play well is a child's real business in the world. It is his work; it is the thing that he ought to do, to develop himself for complete, happy, useful living. The sensible father and mother will delight therefore to furnish for their children the opportunity and the materials for wholesome, educative play. If they can by any means afford it they will take the children to the country in the summer. Whether they can afford such a vacation or not, they will take frequent excursions with the children into the woods or open fields or city parks. They will set apart a room in the home to be the children's play-room; or if they have not space to do that, they will give over to the children a closet or cupboard in which to store their possessions. And they will furnish such toys and play materials as will enlist the children's interest and exercise their developing powers.

Children's toys should be play-things in the literal sense of that term, that is, they should be materials for play, rather than for amusement. Play is active, amusement passive. When we play we engage in the activity ourselves. When we are amused we watch somebody else. Children want to play rather than to be amused, and they should be given such toys and play materials as lend themselves to their

own activity, rather than elaborate contrivances which they can only watch and wonder at. Many a father has experienced the disappointment of buying some elaborate mechanical contrivance which gave little real enjoyment save to himself as he set it up, for a boy who soon lost interest in it because he could do nothing with it. The simple toys are best, especially for the younger children. Games had better be kept for later childhood.

Materials that lend themselves to construction are of the highest value from very early childhood up, beginning with the baby's blocks, and continuing through sets of "structural steel" to electric motors and home-made wireless outfits. A toy that most children enjoy even at two years is a set of color-cubes, enameled red, white, blue and yellow on four sides respectively, with a combination of red and white on the fifth, and blue and yellow on the sixth. The set lends itself to the making of fascinating color designs, and for two or three years children are eager to play with it, learning, not only color discrimination, but form and symmetry as well.

In her interesting and sensible book on *Self-Reliance*, which ought to be read by every city parent, Mrs. Dorothy Canfield Fisher has a chapter on the importance of raw materials. She says:

"If we are to train our children to self-help, . . . we must try steadily, throughout the child's earlier life, to steep him in an atmosphere colored

throughout with energetic, purposeful action. It is not enough to insist upon a few tasks performed. Nothing is enough which depends upon our presence, upon the presence of any adult. The influence at work must be ever-present; the child must be surrounded, not by commands and exhortations to do things for himself, but by irresistible *temptations* to do things for himself, temptations which even the naturally slothful or sluggish cannot resist. There is no better ally in this campaign than raw materials, and no more insidious foe than the cheap and easily secured finished products of our modern industrial civilization. The presence of raw materials stimulates the creative instinct, the noblest and most fertile of all human impulses, and the presence of finished products stimulates the ignoble instinct for personal possession, one of the most futile of human instincts. . . . Of course, one bait will not do for all fish, and the parent who goes angling in his children's natures for the instinct to self-help must have as large and varied a set of resources as the most completely equipped fly-fisherman. What will tempt a young child to creating something for himself will leave an older one untouched; and what will move one temperament to effort will mean nothing to another. Carpenter's tools are excellent things, but one would not go far in offering them to a little girl with a passion for dolls."[1]

Every boy ought to have a work-bench and a set of carpenter's tools, just as every girl ought to have the materials for the making and dressing of dolls. In his study of *The Constructive Interests of Children*, Dr. E. B. Kent found that fifty-five per cent of the

[1] D. C. Fisher, *Self-Reliance*, pp. 55, 57.

things that the boys of two schools had made during the year previous were from wood, and only six per cent from cloth, while fifty-two per cent of the things the girls had made were of cloth, and three per cent from wood. The interests of the boys ran largely to boats, traps and homes for animals, and mills and other things that would go. The girls made various things connected with dolls, and a number of more or less useful gifts.

It is well to remember Mrs. Fisher's counsel not to buy " sets " of imitation tools, but to give to the boy rather a few real tools, to keep them sharp, and to help him acquire responsibility for caring for them. It is important, too, to give him good wood to work with, smooth, soft and lending itself easily to his first endeavors to make something worth while. Many a boy is discouraged by having nothing but rough boards, knocked off of boxes, upon which to exercise his budding ambitions as a carpenter.

We should bear in mind too that children stand in need of ideas, quite as much as of materials. They should, it is true, be left to themselves with opportunity to work out their own problems and to exercise their own initiative. But they have had comparatively little experience, and they need suggestions as to possible things to make or do. The toys and tools and raw materials furnished them should be such as lend themselves to the imagination; and the father and mother should have enough imagination of their own to help kindle that of the child.

Amusements

We have already seen the difference between amusement and play. Children ought to play. Should they be furnished amusements? The common amusements with regard to which parents sooner or later face this question are such as concerts, plays, moving pictures, athletic games, parties and picnics. Many of these are good. They present to the child new experiences, they lead him out into larger social relations. They present ideals, and rouse within him a glow of appreciation. But at the same time these amusements have certain limitations, even confront him with dangers. They are passive rather than active, and never can develop the life as play does. They take the child away from the home for his pleasure, and create within him an appetite for more amusement. They are almost everywhere commercialized. We buy our amusements from men whose chief concern is to furnish what will sell, and who pander therefore to average tastes or lower. The wise parent will do his best to choose carefully the amusements to which he will take his children. It is best, moreover, not to begin too soon, or to create too early within the child an appetite which in all too many folk, in these days, is becoming insatiable. It is a good rule to stop and ask ourselves when we think of taking a little child to some show or public spectacle, whether it is really his enjoyment that we are seeking, or our own

enjoyment as we watch his reaction to the novel stimulus. The customary gibe about men hunting a child to take to the circus has all too much truth beneath it.

The amusement concerning which the parents of today face the most insistent questions is the motion-picture show. It has the virtue of cheapness, of a possibly rich educative value, widening experience, presenting ideals and engaging the natural human interest in life and action. Yet the "movie" possesses in a peculiar degree all the dangers above mentioned. The child who spends his time at the movies is missing either active play or sleep, and is tiring his eyes and fatiguing his body. He is finding his pleasure outside the home, and is developing an appetite which may soon stand in the way of better things. Even when he purposes to see a good film, moreover, he is almost sure to have his little mind stultified, if not actually defiled, by some accompanying bad or poor product of an industry highly commercialized, and not yet fully in possession of sound ideals. The best counsel is not to let children begin to go to the movies too soon; not to let them go too often; not to let them go alone; and to see to it in so far as we can that they go only to films worth seeing. The agencies are multiplying, fortunately, through which reliable information is available to parents, as to the character of the films that are being offered.

The child should be afforded some amusements

as he grows older. But the best rule is to have him get these as a member of the family group. Parents ought to share their children's amusements and let the children share their own; they ought to bring their amusements into the home when possible, and when they must go elsewhere for them, go as a family. The centrifugal tendencies of modern amusements — each member of the family to his own — should be resisted. Parents and children should, so far as it may be possible in a world like ours now is, play together, work together, and be amused together.

FOR INVESTIGATION AND DISCUSSION

1. Discuss the theories of play presented in the text. 51, 55, 58, 59, 61.
2. What are the evidences for the instinctive character of children's play? 37, 51, 58, 59.
3. Why may not Groos' theory be too narrowly interpreted?
4. Give examples of children's play belonging to each of the stages distinguished.
5. Describe some good toys, play materials and games for children, both boys and girls, at various ages. 24, 56, 61, 63.
6. Why is it a good thing for children, if possible, to spend their summers in the country?
7. What are some of the moral values of play? 57, 62.
8. The relation of work and play.
9. Why should grown-up folk play?
10. Describe the educative use of play in the public schools. 57, 61, 62, 63.
11. The play-ground movement in America and its values. 57, 62.
12. Describe a sensible amusement policy for some family of children whom you know, under the conditions in which they live. When would you begin to take the children to baseball games? To the theater? To the movies? To concerts, etc.? Give reasons for your decisions.
13. What is the motion-picture situation in your own community? What problems does it present? What are the homes, schools and churches doing with these problems? What ought they do?

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2. Horace Bushnell: *Christian Nurture.*
24. Dorothy C. Fisher: *Self-Reliance.*
37. E. L. Thorndike: *The Original Nature of Man.*
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56. J. H. Bancroft: *Games for the Playground, Home, School and Gymnasium.*
57. H. S. Curtis: *Education Through Play.*
58. Karl Groos: *The Play of Animals.*
59. Karl Groos: *The Play of Man.*
60. E. B. Kent: *The Constructive Interests of Children.*
61. G. E. Johnson: *Education by Plays and Games.*
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63. Luella A. Palmer: *Play Life in the First Eight Years.*

CHAPTER VII

The Child at Work

There is no precise boundary line between work and play. This is especially true in childhood, but may and should remain true throughout life. In so far as one thoroughly enjoys his work he may bring into it the spirit of play, and play itself is of value, not when one "fools about" at it, but when it is entered into with something of the purposeful zest which is characteristic of work.

Dr. Richard Cabot, in his sane, inspiring book on *What Men Live By*, places work as the first of the four things — work, play, love, and worship — that enrich and ennoble life. He describes vividly the differences between play, work, and drudgery:

"In play you have what you want. In work you know what you want and believe that you are serving or approaching it. In drudgery no desired object is in sight; blind forces push you on. . . . Work differs from play because play is spontaneous and delightful, while work is done soberly and against resistance. Nevertheless we work because we want the fruit of work — not from pure dogged determination. To force ourselves along without any desire for a goal of attainment is drudgery. Work is doing what you don't *now* enjoy for the sake of a future which you clearly see and desire. Drudgery

is doing under strain what you don't now enjoy and for no end that you can now appreciate."[1]

The essential characteristic of work is that it has an end in view. It is *purposeful activity*. We work when we want to make something, to accomplish some result, to bring about some good, and we do what we do, not just because we enjoy doing it, but because it is a necessary step toward the realization of our purpose. "To learn how to work," says Dr. Cabot, "is so to train our imagination that we can feel the stimulus from distant futures."

But it is plain that one may enjoy the present activity at the same time that he wants to make the object or attain the future end to which that activity is a means. We plant gardens that we may have flowers and vegetables; but it is possible to enjoy doing the necessary work. So work and play may coincide. The same activity may be both. Strictly speaking, one of the sentences quoted above should be revised to read: "Work is doing what you need to do, whether you enjoy it or not, for the sake of a future which you clearly see and desire."

The more fully one sees and feels the necessary and intrinsic relation that exists between the present activity, which is the means, and the future end, which is the object of desire, the more likely is it that the end will irradiate the activity with somewhat of its own desirability so that the work will be enjoyed,

[1] R. C. Cabot, *What Men Live By*, pages 5, 6.

and to that extent become play as well as work. When, on the other hand, one forgets or does not see or appreciate this relation, or when the necessity for doing certain things in order to gain one's ends is adventitious or arbitrary rather than intrinsic, work tends to lose its zest and approaches drudgery.

The Gospel of Work

This, then, is the first item in the gospel of work. It is the good news which the wisest and happiest men in all generations have known, but which we are strangely prone to forget: *Work can be enjoyed; it may be like play; it is itself a source of happiness.* The best work of the world, indeed, is that which is done happily. The products of drudgery are seldom high-grade. They bear the marks of the divided, rebellious mind or of sullen lack of thought. The really good jobs are done by men who are whole-minded and energetic because interested and enjoying their work.

The gospel of work is, again, the good news that *work is the instrument of service and the path to fellowship, human and divine.* The human race seems made for work, rather than for mere play. We are meant to be producers, not consumers merely, of this world's goods; and in such work we serve one another, and by it enter into that fellowship of workers which gives to life whatever of meaning and dignity it holds. "My Father worketh hitherto," said Jesus, "and I work." "Whosoever would

become great among you shall be your minister; and whosoever would be first among you shall be your servant." "We are workers together with God."

Professor T. N. Carver states this principle strikingly. He says that the value of a man can be calculated by a simple algebraic formula: $V=p-c$, when V stands for the man's value to society, p for what he produces, and c for what he consumes. The value of a man equals his production minus his consumption. So measured, some men have plus value: they are society's assets. Others have minus value: they take from the world more than they put into it. Others, doubtless, are nonentities: they use up all that they produce, and their value is zero.[1]

The gospel of work is the good news that *in work character is both begotten and expressed* — character in the broadest sense of the term, as equivalent to the whole man. It is work that makes real men and women of us, not indulgence, not introspection, not ascetic self-denial. Through work mind and will are trained and developed and the human instincts and feelings expressed, yet given due measure, control and direction. From the point of view of the individual, as well as from that of society, the life worth living is active, objective-minded, and productive — a life of wholesome, useful work.

That children should be trained to work, therefore,

[1] See *Essays on Social Justice*, page 173, and *The Religion Worth Having*.

is involved in all training or education that fits them for life at its best. It is training them to act purposively and creatively. This does not mean that their development shall be forced or their powers stunted by setting them at tasks that are beyond them or by throwing them too early into wage-earning competition. It does not mean that they shall be deprived of their birthright of educative play. But it does mean that they should be afforded opportunity for such play as shall be really educative, and that their minds and hearts and wills should be trained and developed by purposeful activity. It means that they should share, in the measure of their ability, in the real concerns and enterprises of our common human life. It means that they should be given early and expanding opportunity to experience the zest of creative production and the happiness of cooperative goodwill.

Some Present Difficulties

It is easy just now to be pessimistic. That these are supremely critical years in the world's history no one can doubt. That they will issue in far-reaching social, economic and industrial changes, as well as in political revolutions and realignments is equally certain. Just what these changes will be no one knows, and it is the sober and thoughtful, rather than the careless and superficial among us, who find themselves at times uneasily conscious of the possi-

bility that civilization itself is in actual danger. Without entering into the considerations which underlie such foreboding, or attempting a canvass of the brighter considerations — for there are such — which offset them, let us set down frankly certain difficulties which stand in the way today of the natural, wholesome education of children in work. These difficulties are results, more or less direct, of the industrial revolution, with its labor-saving machinery, its great factories, and its systems of mass production.

(1) Many, perhaps most, men no longer love or even enjoy their work. They regard it as a necessary evil, to be endured only because of the wages it brings. Their real happiness is in their "time off," rather than in productive activity or in the consciousness of a job well done. This is a result of that mechanization and specialization of industry which makes a man a mere tender of a machine that does but a fraction of a job; which deprives him of creative opportunity and the zest of responsible initiative, and even undertakes by "scientific management" to dictate and time his motions; which, in short, turns work into drudgery, endurable only because, like all habit, it becomes more or less subconscious. It is a result, moreover, of that commercialization of industry and of life itself, which prostitutes standards of workmanship to profits and handles men as though they were materials to be used or discarded at will; which stupidly passes

over the fundamental human instincts, upon which might be built the lasting structures of great productive enterprises, and appeals to motives of cupidity by bonuses and other flimsy devices which stimulate for a time, then always lose incentive; which so inverts the true values of life as to make the *having* things, and the *buying* and *selling* of things appear to be of more dignity and worth than the *making* or *growing* of things; which exalts "business" above production and makes the pathway to individual success lie not so much in the honest toil which increases the world's goods as in processes of management, distribution, hoarding, even destruction, or whatever else will result, under certain exigencies, in an accumulation of profits.

Taken as an indictment, these statements are one-sided. Modern systems of industry and commerce are not wholly bad. But this is not meant to be an indictment. It is a plain recital of certain facts. The point is that we need not wonder, these facts being what they are, that so many men no longer find their fundamental joy in productive work, but in relief from work, in possessing and consuming, in leisure and amusement. We have, as a world, too largely substituted for the gospel of work the specious gospel of comfort. The gospel of comfort can lead nowhere but to ruin. The standards of the twentieth century, however different, are in this respect dangerously like the standards of the later Roman empire. And how shall we edu-

cate our children in the gospel of work when we live in a world which is so fatuously pursuing the gospel of comfort?

(2) Formerly children were trained to work by their sharing, as they became able, in the industry of the home. Today no industry goes on in most homes. We considered this change and the reasons for it in the second chapter of this book on "The Modern Home and Its Perplexities." We are concerned now simply to point out how much more difficult the education of children in work is rendered by the fact that they grow up in homes in which little cooperative work, even of the "home-making" type, is done.

(3) We have come to see that we must make up for this lack of industrial training in the home by furnishing it in the public schools. But the schools of America have not as yet been able to arrive at a clear and consistent policy of industrial education. There is yet danger that we may be induced to emulate German industrial efficiency by adopting something like the German system of education, which practically determines a child's future social and economic position at the age of ten, and compels a choice of trade or industry at fourteen. When such narrow specialization in education is added to the specialization that already exists in industry, the corner is turned toward race-decadence. It is one of the fortunate results of the war that it has so torn the mask of fairness from the face of things

German that this danger is less grave than before. But the problem of devising a system of industrial education that will fit our boys and girls to take their place in the modern social and industrial order, as efficient workmen and free, intelligent, responsible American citizens is urgent and is not yet solved.

Work in the Home

What are we going to do about it, we who are parents? Not surrender, surely, to the Moloch of the machine, or to the intoxication of the gospel of comfort. We must do all that we can, in home and school, to help our children acquire right habits and ideals of work.

Children may be trained to work, first, through their play. This needs no discussion if we remember what was said about the play of children in the preceding chapter of this book, or what was said above concerning the relation between work and play. In so far as play passes beyond the mere indulgence of the whim of the moment, and sets ends to be attained, it becomes work as well, and constitutes training for further work. This may take place at any stage in the development of children's play instincts; the principle applies especially, of course, to play of the constructive, competitive, and cooperative sorts.

Children may be trained, again, to assume their share of the responsibilities and activities of the household. It is true that our homes are no longer

centers of industry, but they cannot be maintained without some work. Mrs. Dorothy C. Fisher has a capital chapter in which she depicts the opportunity of the mother to train her children by letting each be responsible for a share of her duties.

"If her six- or seven-year-old boy is always sent out to play while she 'does the work' and then is called in to a meal miraculously flowering out of the table, she is not helping him to any realizing sense of the great fact that processes do not do themselves. On his grasp of that fact depends the sturdiness of his later mental and moral attitude toward life. If during those formative years of first impressions, the virgin whiteness of his unthinking, baby acceptance of everything can be covered over and over with reiterated engravings of the maxim that somebody must do everything that is done, he will be headed straight toward an honest acceptance of his share in that never-ending process. But, as a little child's knowledge is strictly limited to his own experience, it is practically impossible to make him believe that maxim unless he sees those he loves and respects openly doing their share of the world's work. He is old enough by this time, if his parents have made a companion of him, to understand a simple explanation of the plan and organization of the home. . . . Suppose an explanation running along this line: 'You see, Jackie, dear, there's a certain amount of work to be done to keep the home running and comfortable for all of us. Father works all day to make the money to buy what we need, but just that wouldn't make a real home. Mother, of course, does the most of the work, because she's the strongest and the oldest, and before you children came, she

did it all. But each child makes more work; he sleeps in a bed, and has to have drawers to keep his clean clothes in, and a corner to play in, and he has to have food to eat, and dishes to eat it on. Now, when the child is a little weak baby, mother has to do all her work and all the extra work the baby makes too. But as he gets older he begins to do his own share and to even up for the extra work he makes. Big sister is getting our breakfasts for us now, as well as keeping her own room in order; and big brother sweeps the floor and keeps the bath-room clean. You're too little to do that much; but you can make your own bed every morning, and keep your two bureau drawers in order, just as little sister is too little to make her crib, but she can put her playthings neatly back into the box.' . . . If it seems hard on the tot of five to have him begin to do some of the work of the household, let it be remembered that children, even little children, are much like the rest of us and infinitely prefer to have some regular definite task, reasonably related to their own life, than to be pounced upon spasmodically at any hour which suits an adult, to 'run errands' or to do single, detached, unrelated bits of drudgery whenever it occurs to an adult that they should be done."[1]

Let no one say that the simple home duties are good training for girls, but not for boys. We do not wish to bring up our boys to be "sissies," but an elemental training in cooking, dish washing, bed making, sweeping and cleaning, as well as in the more masculine jobs of furnace tending, grass cutting,

[1] D. C. Fisher, *Self-Reliance*, pp. 29–33.

snow shoveling, and the like, will make better men of them. Many a man would be a better husband if he had done his share of the housework as a boy, and he would be a better man among men, camper, fisherman, hunter, and soldier as well, because not so dependent upon the ministrations of woman.

Of course if we live in an apartment hotel where everything is done for us, or if we are rich enough to command a corps of servants, the problem is more difficult. If we are not workers ourselves, we cannot train our children to work by associating them with ourselves. But unless we are idle good-for-nothings, indeed, we do *some* things for ourselves, and we want our children to grow up to be able to do like things for themselves; and out of these things we may construct the program of active responsibility which we want them to share with us. If the servants then get in the way, discharge a few of them. Better that our children be brought up without being ministered to so much in the little things of life than that they fail to be fitted to serve in the greater things.

It is a mistake to pay children for the performance of home duties. They ought to undertake their share of the responsibilities of home life just because it is their home, and because they have the chance to help. Doctor Hugh T. Kerr has put the truth unforgetably in his story of "What Bradley Owed."

"One morning when Bradley came down to breakfast he put on his mother's plate a little piece of paper neatly folded. His mother opened it. She could hardly believe it, but this is what Bradley had written:

'Mother owes Bradley:

For running errands	$0.25
For being good	.10
For taking music lessons	.15
Extras	.05
Total	$0.55

"His mother smiled, but did not say anything, and when lunch time came she placed the bill on Bradley's plate with fifty-five cents. Bradley's eyes fairly danced when he saw the money and thought his business ability had been quickly rewarded, but with the money there was another little bill, which read like this:

'Bradley owes mother:

For being good	$0.00
For nursing him through his long illness with scarlet fever	.00
For clothes, shoes, gloves, and playthings	.00
For all his meals and his beautiful room	.00
Total that Bradley owes mother.	$0.00

"Tears came into Bradley's eyes, and he put his arms around his mother's neck, put his little hand with the fifty-five cents in hers, and said, 'Take

the money all back, mamma, and let me love you and do things for nothing.' "[1]

The statement that children should not be paid for home services does not mean that no money should be given them. That they be trained in the use of money is indeed a most important part of their education in these days when everything must be bought, and when money, therefore, plays so much larger a part in the life of all of us than it did for former generations. But children should be given money as members of the family, who are afforded this as well as other tokens of the love and care of their parents. They should not be hired to do what they ought to do in answering love and good will. The best plan is to grant them a small sum of money as a regular allowance, rather than to bestow money upon them by irregular gifts. They should then be given freedom to save or to spend this as they choose, with such guidance and counsel as the parents' good sense may dictate. As they grow older, more things should be put into their budget, and they should be trained to accept responsibility for increasing areas of that part of the family expenditures which concerns themselves.

As they grow older, children may take the place of workers who had formerly been hired for various services about the home. It is but fair that they should be paid for such service, and this may become

[1] Hugh T. Kerr, in *Children's Story Sermons*. Used by permission of Fleming H. Revell.

both a proper source of income and a means of education in work and in business. An excellent plan is to give the adolescent boy the chance to take the contract for shoveling the walks, cleaning the windows, tending the furnace, or the like for a certain period of time. The contract price should be whatever the family accounts show has been the average amount expended during that time for this type of service, and the understanding should be that he may do the work himself or have some one else do it, but that it must be satisfactorily done. Or the adolescent girl may be given a certain sum, again determined by the family accounts, out of which she is to do the buying for the family table for a week, the understanding being that she must keep up its quality, but that any unexpended balance will be her own.

Children may be trained to work by sharing the avocations of their parents. The father, who works in a factory or office, at tasks which the children can by no possibility share with him, may spend his off time in cultivating a garden, and there is no finer training in the world for the child than that he should have and care for a garden of his own. Or he may love to make things at his work bench, or take pleasure in caring for his own automobile, and the youngsters admitted to his fellowship in these absorbing occupations may gain a training in good workmanship which would otherwise be denied them. Many city boys and girls, moreover, have learned

what work is in summer camps, or better yet, on the farm, when the whole family has moved to the country for the summer.

It is easier, for many reasons, to train boys and girls to work when they live in the country than when they live in the city. No better evidence of this could be found than the document which follows. It is the account by an eleven-year-old boy of how he brought up two pigs, which won the prize in a pig-feeding contest in which the children of the neighborhood were engaged. His account is so interesting that we quote it at length. The community is Northfield, Minn., and the boy's name is Percy Jack:

"MY PIG

"Early in the spring I decided to join the Pig Club. I never had much experience with pigs, so set about to find out what I could with regard to quality, and points of vital importance in the general conformation of pigs.

"After joining the club the finding of the pigs, according to the ideal which I had pictured to myself, was no easy matter. I read all the literature I had about the care and methods of feeding pork so they would develop a large frame which was capable of taking on a large per cent of gain during short fattening period.

"After considerable looking around I found two Duroc Jersey pigs. This was a little late for the pig contest, but on June 1st I was ready to start my record.

"On this date one weighed 29 pounds, the other 34 pounds at the age of 7 weeks.

"At this time the point of feed came into consideration. Corn was not the desired concentrate, as it fattens the pig and does not produce frame. I bought some middlings and mixed this with whey, the by-product of the cheese factory. Then the point of the forage crop which would produce the most rapid and economical gains was considered.

"Alfalfa, a valuable protein feed, was decided on as the forage crop. A movable pen, 8 by 16 feet, was erected and the pigs were ready for pasture.

"With this ration I found the pigs were growing at a rapid pace. Then I added corn to the ration, in small quantities at first, then gradually increased it. All through the growing period they did not get fat but were kept in good condition.

"For two months they gained steadily but slowly, preparing for the more rapid gain the third and fourth months. On August first their weight was 92 and 88 pounds, while on the fourteenth of August they had gained 16 pounds each. On the twenty-fifth I took the last weight and found one weighing 130, the other 128.

"They are just about at the stage now that they will make the most rapid and cheapest gains. With the above weights at a cost of $25.80 for feed, care, and original cost of pigs I closed my report for the state contest. The profits were $12.95, but these will be more than doubled.

"On Saturday morning my pigs left for the State fair. The long ride on the railroad, the feed and care at State fair and the sight of the many visitors set them back considerable. The last month they have not made the gain they should. The cost of

the pigs was figured out from my report and found to be 7.7, a very economical gain for this season when everything is so high. I am making my final report feeling as if I had profited greatly by being a member of the Pig Club.

Report Pig Feeding Contest:

224 lbs. corn, $1.50 per bushel	$6.00
200 lbs. shorts, 40 cents per ton	4.00
1,200 lbs. whey, 30 cents per 100 lbs.	3.60
Alfalfa pasture: 10 cents per month	.80
Total	$14.40
Labor, 10 cents per hour, 26 hours	2.60
Total cost feed and labor	$17.00
Cost of feed, per head	7.30
Cost of feed and labor per head	8.50

	Pig No. 1.	Pig No. 2.
Weight, June 1	29	34
Weight, September 26	147	140
Gain in weight	128	106
Cost in feed per lbs. gain	5.9c	7.2c
Value of pigs at 15 cents per lb.		$43.05
Total profits, minus labor and feed		26.05

FOR INVESTIGATION AND DISCUSSION

1. Describe the relation between work and play, and show how the child's play may become an education in work. 6, 24, 64.
2. What do you think of Professor Carver's formula for the value of a man? If possible have some one read and report upon his book, entitled, *The Religion Worth Having.* 65.
3. Discuss the gospel of work, as propounded in this chapter.
4. What are some evidences of the present vogue of the gospel of comfort as opposed to the gospel of work? Why do so many men of our day regard work as a thing to be endured rather than to be enjoyed?
5. What are the effects of the present industrial system upon the creative impulses of the workers? 67, 70, 73. If you deem these books to be one-sided, state what further facts or evidences you have.
6. The ideals and the practices of scientific management. 67.
7. The relations of the present industrial system to the human instincts of the workers. 73.
8. How are the public schools undertaking the task of furnishing to children practical training and discipline and industrial education? What are some of the opposing ideals operating to determine our policies respecting industrial education? 6, 20, 66, 69, 70.
9. Ways of training children to work in the home. 24, 71, 72.
10. Educating children in the use of money. 24, 68.
11. The relative possibilities of city and country with respect to opportunities for the industrial education of children, 24, 71, 72.

FOR REFERENCE AND FURTHER READING

6. John Dewey: *The School and Society.*
20. R. S. Bourne: *The Gary Schools.*
24. D. C. Fisher: *Self-Reliance.*
64. R. C. Cabot: *What Men Live By.*
65. T. N. Carver: *The Religion Worth Having.*
66. A. D. Dean: *The Worker and the State.*
67. R. F. Hoxie: *Scientific Management and Labor.*
68. E. A. Kirkpatrick: *The Use of Money.*
69. R. R. Lutz: *Wage Earning and Education* (Cleveland School Survey).
70. Helen Marot: *The Creative Impulse in Industry.*
71. W. A. McKeever: *Training the Boy.*
72. W. A. McKeever: *Training the Girl.*
73. Ordway Tead: *Instincts in Industry.*

CHAPTER VIII

The Child at Study

Play, Work, and Study

We have seen that there is no exact boundary line between play and work. Much of human activity is both; it is play in that it is enjoyable, and work in that it is purposeful. There is likewise no boundary line between work and study. All study involves work; and the best work involves study. Like work, moreover, study may be so enjoyable as to feel like play. Especially in childhood, play, work, and study blend with one another; and therein lies the great opportunity of parents and teachers.

A boy of eight, convalescing from the measles, received as a gift one of the larger sets of "Meccano." He had a splendid time with it, inventing new models of "structural steel," then drawing and describing them, and setting down on paper full specifications for making them again. His parents felt that he was engaged in educative play of a high type. But one day he expressed his opinion of it to his mother: "This is all right, but it is just play; I want to go back to school and do some *thinking*."

Whether or not he was right in his estimate of his convalescent occupation, he was right in his view

of school. The school ought to be a place where thinking goes on. The distinguishing characteristics of study are: (1) That it is *mental* activity. "It is," says Professor McMurry, "the vigorous application of the mind to a subject for the satisfaction of a felt need." (2) That it seeks so to understand and master the results of previous experience, whether of self or of others, as to bring these to bear helpfully upon the present problem or need. If play is enjoyable activity, and work purposeful activity, study is *purposeful mental activity*.

It is possible for one's study to move principally within the field of his own personal experience. There are some folk who want, as the saying is, to "study everything out for themselves," and neglect or refuse to profit by the experience of others. A very few of these are geniuses, inventors, discoverers and leaders of men; the rest remain for the most part ignorant and narrow, circumscribed by their own limitations in time and space, and laggers behind the march of human progress.

Properly, study is not so limited. Nothing human is alien to it. It concerns itself with the whole field of racial experience. It is a social activity. It is rooted in the fact that men can communicate their experiences, and so that we can profit by the experiences of others. It is a corollary, especially, of long-range communication, whereby we are enabled to profit by the experiences of those who lived before us as well as of those who live with us, and by the

experiences of those on the other side of the world as well as of those with whom we are in daily contact.

Study concerns itself, very largely, with the records, in one form or another, of human experience. It seeks so to master these records, in whatever form they be, as to recreate within the student like experiences or to enable him to bring the results of the original experiences to bear profitably upon his own problems. We want our children to study (a) in order that they may come into possession of their heritage of race experience, and (b) in order that they may learn how to study and so be competent in future to face their problems in the light of the larger resources which an ability to comprehend and profit by the recorded experience of others will make available to them. We want them to learn how to use their minds upon the materials of experience. And because the materials of the race's experience have become so rich and varied that the education of children demands far more of competence and time than the ordinary parent possesses, we send our children to school.

The Function of the School

The function of the school, in broad terms, is to facilitate study. If life were more simple, the best way to educate children would be just to associate them with older folk as they live and work, study and communicate. That is what was done by the earlier generations of men, and is done by the more primi-

tive peoples of today. But with us, life has become so complex, its resources so rich, its purposes so far-reaching and its meanings so little obvious upon the present surface of behavior, that the mere association of our children with ourselves in the actual business of life would but bewilder them or at best constitute a relatively narrow and short-sighted training.

The school facilitates study: (a) By seeking to present the resources of race experience to children in forms that they can understand, appreciate and assimilate. As Professor Dewey puts it, " the school undertakes to simplify and interpret, to purify, and to widen and balance the social environment of children." It selects from the race's resources certain fundamentals, and arranges these in a progressive order which answers to the developing powers and needs of children. (b) By placing children in situations, real and imaginative, which present to them, and awaken within their minds, a developing series of problems which can be met only by their progressive mastery of these resources.

It has been the vice of much schoolroom procedure in times past, and is the vice of some today, that these two aspects, (a) and (b), of the school's work should be too widely separated. The construction of a curriculum has often been too far sundered from the motivation of the child's study. The construction of the curriculum has been deemed to be the function of state, county or district school

boards or superintendents, or of committees appointed by various learned societies, by philanthropic foundations, chambers of commerce, civic associations, city councils, or state legislatures — in short, one is tempted to say, of anybody except the teachers who are actually engaged with the children themselves. The function of the teachers has been deemed to be that merely of the application and motivation of the curriculum — that was enough, it seemed, to keep them more than busy. And so indeed it was. For curricula devised in abstraction from the life of children can be enforced upon them only by the use of motives more or less extrinsic and artificial. To find and keep alive such perpetually dying motives is a sufficient task for anybody's ingenuity. There is no wonder that the problem of "incentives" has bulked so large in most discussions of schoolroom procedure and discipline.

We are now beginning to see that these difficulties are in large part unnecessary. Put (a) and (b) together as they belong, let teaching-content and pupil's problems move forward in organic dependence upon one another as problem and resource do in all natural human thinking, and the question of finding incentives to study tends to disappear. Not that an educational millennium will dawn, wherein children generally cannot be kept away from study any more than from candy. Study involves thinking, and thinking is work. It is enjoyable work;

yet there always will be some, children and grown-ups alike, who will prefer to engage in other enjoyable forms of activity. But we can make study more natural for children generally, and more full of zest for those who are willing to do some thinking.

New Methods in the Schools

Progressive schools everywhere are succeeding in the endeavor so to motivate and direct the study of their pupils. These schools have gained a new spirit and are engaged in the working out of new methods.

(1) *Learning by doing.* That we learn best by doing is an old and familiar maxim, the full import of which we are just beginning to realize. In the schools of a generation ago, the only muscles that we who were then children were expected to use, were those of the tongue, to speak, and of the hand, to write. Many of us were taught the natural sciences, even, in high school and college, by lectures and textbooks simply, without ourselves performing a single experiment. It is not so in the schools of today. They are centers of activity, from the constructive play of the kindergarten and the games and hand-work of the primary grades, through book-making, poster-making, dramatization, pageantry, sand-table illustrations, map-modeling, gardening, and projects and constructions of different sorts, to cooking and sewing, carpentering and forging, and the laboratory methods of the

various sciences. Their pupils learn, not simply from books, but by actual contact with things and handling of things.

(2) *Teaching by projects.* Should some one object that this activity is out of place in the schools, which ought to stick to their business of teaching "the three R's," the answer is that the teachers of today have found out that much the best way to teach the three R's, as well as history, geography, and the elementary facts of the sciences, is to interest pupils in a series of concrete, active projects which furnish content and motive to their work. A teacher in the fifth grade, for example, reported that the work of her pupils in language, history and geography was centered, one year, about the following projects: (a) a series of posters, illustrating the story of Columbus; (b) sand-table illustration of the life of Daniel Boone, combined with a study of the geography of the Mississippi Valley; (c) sand-table illustration showing the life of the Pilgrims, with cabins, costumes, etc.; (d) sand-table illustration for the Lewis and Clark expedition, showing the physical features of the region and important events of the journey; (e) sand-table illustration of the story of Robinson Crusoe; (f) a series of booklets on Longfellow; (g) sand-table construction showing the Panama Canal, with locks, steam shovel, and railroad; (h) sand-table illustration of gold mine in California, showing placer method of mining; (i) a series of booklets, made by each pupil,

on birds of the United States; (j) a series of booklets on South America, made by each pupil.[1]

A sixth-grade teacher, again, reported that the language work assigned to her grade for a certain year was all thoroughly taught through doing thirty-eight pieces of work, which for the most part presented themselves naturally in connection with the pupils' need and desire to communicate with some one or with some other group, upon topics involved in the carrying through of various programs, excursions and projects. The list is too long to quote in full, but the following selection will indicate the character of the whole:

". . . (6) letter to the superintendent of schools asking permission to visit a sorghum mill; (7) letter to the owner of the mill asking his permission to inspect the mill and to learn the process of making sorghum, and also one to citizens owning automobiles asking that they take them to the mill; (8) letters of thanks to the superintendent of schools, the owner of the mill, and the owners of the automobiles after the visit; (9) a written account of their experiences at the mill to lend to other grades which did not visit the mill; (10) letters inviting parents to attend the school's Thanksgiving exercises and enclosing program; (11) letter of request and later one of thanks to the principal of another school for the loan of a picture needed in a colonial life scene in the Thanksgiving program; (12) letters of request, and later of thanks, to the kindergarten teacher for

[1] This list is taken from the book by Miss Ella V. Dobbs, on *Illustrative Handwork*, pp. 117, 118, where many other such lists may be found, as well as an excellent description of this type of work in the schools.

the loan of her small chairs, to a citizen for the loan of his curtain-stretchers, and to the teacher of another grade for the loan of some Indian shields, all for use in presenting the Thanksgiving program. . . . (14) letters at Thanksgiving such as the early colonists might have written to friends in Europe. . . . (29) preparing a February booklet containing papers and programs pertaining to noted men born in February; (30) compiling booklet recording legend of Saint Patrick's Day. . . . (35) writing essays in competition for a prize offered by a citizen on 'The Attraction and Protection of Song Birds' . . ."[1]

Not all projects must be real, in the sense that they involve the pupil's handling of physical material or participation in a present social situation. Projects involving the imagination may serve quite as effectively as motives to thorough study and profitable recitation. Examples of such projects in history are writing imaginary letters or diaries of historical personages, making supposed speeches of statesmen, dramatizing scenes, events or epochs, arranging pageants, and the like. Imaginary journeys may be a great help to the study of geography. Pupils will become intensely interested in such problems as tracing out the sources of the city's supplies of food or fuel, describing the great trade routes and the reasons for them, and attempting to anticipate and compare the future developments of two cities, harbors or countries, on the basis of the present facts. An interesting example is reported of

[1] H. B. and G. M. Wilson: *The Motivation of School Work*, pp. 98–100.

the motivation of the work in arithmetic in an eighth grade by the imaginary project of buying a lot and building and furnishing a house, which involved, besides the more obvious problems, a study of the banking methods involved in borrowing money and an investigation of the various forms of property insurance and life insurance. The pupils in another school carried through the imaginary organization of a stock company to promote a public enterprise much needed in the city in which this school was situated, and from this not only got the practice in arithmetic which they needed, but gained some knowledge of modern business methods and an understanding of the meaning of stocks and bonds.[1]

The criticism is sometimes made that the project method of teaching involves a surrender of the enterprise of education to the transitory, short-sighted, and often capricious interests of children. The examples given show how little justified this criticism is. The project method is not so much a way of reducing education to the child's demands, as of so presenting its problems and materials that the child may be moved really to want what he ought to get in the way of training and resource.

The term "project" stands not simply for the child's own little projects, or even for those devised in the schoolroom; it stands as well for the great projects of human history and of life today. The experience of the past few years has shown to teach-

[1] Wilson: *op. cit.*, pp. 165–173.

ers how ready children are to enter into, study, appreciate, and understand these projects of the big, real, concrete world. It seems probable, indeed, that we are upon the threshold of a far-reaching reorganization of the curricula and methods of our schools, which will make the education of children center more definitely about carefully selected projects which will serve as large units of instruction bringing into correlation the various subjects of the curriculum. Examples of such projects are some of the great military campaigns of history; explorations like the voyage of Columbus, the Lewis and Clark expedition, and the discovery of the North and South Poles; the Mississippi River, the Nile, the Rhine; the building of the Union Pacific Railroad, the Pennsylvania Railroad, the New York Central; Niagara Falls; the Erie Canal, the Panama Canal; the steel industry at Pittsburgh, the growth of Chicago, the development of Washington; the Salt River Project, the Keokuk Dam, the Muscle Shoals Project on the Tennessee River, and the like. Studying a few such projects thoroughly, in richness of concrete detail, and following out the various correlations and consequences, children will be better educated than by memorizing the meager, colorless body of facts which is usually found in text-books. These projects may then serve as types of countless other projects, as points of departure for understanding them, and as centers of organization for the various subjects of study.[1]

[1] On this subject read the splendid book by Prof. C. A. McMurry, entitled *Teaching by Projects: A Basis for Purposeful Study.*

(3) *Socializing the recitation.* The old-fashioned recitation was an individualistic affair. But to work together on projects demands cooperation. The class undertaking such work tends increasingly, therefore, to assume the spirit and methods of a cooperative social group; and the recitation becomes not so much a formal test as a time of bringing together the results of the work and study of the members of the group. An example of a history class where this socialization of the recitation went to the extreme of a formal organization which took complete charge of the work of the hour (an extreme not always, perhaps not often, either possible or desirable) comes from a Massachusetts high school:

"Here is a brief sketch of the new kind of recitation: — (1) The president called the class to order and called the roll. (2) He asked for the secretary's report, which was corrected by the class and formally accepted. (3) The president asked if there were any unfinished business. If so, that was taken up first; if not, (4) the lesson of the day was called for. Whoever wished to speak arose, addressed the chair, and began to describe the historical events in the lesson. If he made a mistake or omitted anything, another pupil who noticed it arose, and, when recognized by the president, made the corrections he thought necessary. Sometimes these corrections were not correct, or did not go far enough, and several others entered into the discussion. When there were several pupils on the floor at once, the one who was recognized first by the president had the floor and the others had to wait their turn. . . .

The pupils questioned one another's statements, and when they could not agree, the point was left over as unfinished business until the next day. In the meantime they consulted authorities to be able to prove their points, and they used their reasoning powers to good advantage. . . . To tell all this sounds as if it must have taken a great deal of time. As a matter of fact, we soon found that we had time to spare. The time which had previously been taken up by the teacher's questions was all saved, and the pupils could easily recite in half an hour what it had taken them an hour to prepare."[1]

(4) *Supervising the pupils' study.* The real work of education is done when the pupil studies rather than when he recites. That seems obvious. Yet how commonly the traditional practice has been to lay all emphasis upon the recitation. Pupils studied by themselves, generally at home instead of at school, without the presence or guidance of the teacher, then went into the teacher's presence to be tested as to the results of that study.

In the better schools, the waste involved in this procedure is now recognized. The emphasis in teaching is shifting from merely hearing a lesson to directing the pupils' study of the lesson. That shift of emphasis involves many changes. The teacher becomes a director of study, working with the pupil rather than for him. The class period is lengthened — in many schools doubled, with a brief intermis-

[1] Lotta A. Clark: *A Good Way to Teach History*, School Review, vol. 17, p. 255, quoted in Wilson, op. cit., pp. 117–120, and in King: *Education for Social Efficiency*. p. 246–251.

sion — and at least one-half of the time is devoted to study under the direction of the teacher, the other half being divided between recitation and assignment. The assignment of the lesson assumes a place of fundamental importance. Besides being given general instruction as to the best methods of studying, pupils are given specific questions or problems in connection with each unit of instruction, and are supervised as they undertake to apply the correct methods of study to these problems. They are afforded a degree of individual attention which was not possible under the old system of mass recitation; and those who go at a new lesson wrongly are checked and guided aright.

The Cooperation of Home and School

Should pupils study at home? The new methods which have been described have done much to reduce to a minimum the amount of study which children need to do at home, and to show them how to study at home most profitably. There are some who hold that home study should be eliminated entirely. They argue that it makes the children's working day too long and is injurious to their health; that it prevents them from benefiting fully from attendance at church meetings, lectures, concerts, the theater, and other functions of the life of the community in which they ought to share; that home study, being undirected, is likely to be haphazard and to cause them to fall into wrong habits of study; that the

help which they will solicit from parents and others is generally a hindrance rather than a real help.

These arguments hold good, as opposed to the old-fashioned practice of schools in which the teacher spent almost the whole of the morning and afternoon sessions in hearing recitations and gave no time to the supervision of study, assigned the lessons for the morrow by merely naming a block of material in the textbook without giving adequate directions as to how to study it or doing anything to engender sufficient motives to sustain the pupil's effort, and expected that practically the whole of this work would be done outside of school hours. They do not hold good as against the newer methods, which greatly reduce the amount of home study and at the same time render it more specific and intelligent. It would be most unfortunate indeed, were it to become the rule that the whole of children's study should be done in school, and that the hours which they spend under the supervision of the home should be devoted entirely to something else than study — which would all too often be idleness or mere amusement.

It is in the higher grades and the high school, of course, that a certain amount of home study is most necessary. Some interesting investigations have been made of the study habits of high-school pupils. One of these, by F. M. Giles,[1] describes the methods and habits of study of 258 pupils. It shows that three-fourths of these had a definite time for study

[1] *School Review*, 22: 478–484 (September, 1914).

at home in the evenings, and that in general they chose for study at this time their hardest rather than their easiest lessons. Yet one-half of these pupils had no separate room for study at home, but were compelled to study in a room where other people were talking. Most of them said that this did not bother them, but it is significant that 161 out of the 258 pupils stated that they would rather study at school than at home. The average amount of time spent on each lesson was a little less than forty minutes; and the most helpful methods were stated to be writing notes, underscoring, outlining, and closing the book and attempting to recall what was read.

Irving King [1] made a study of 1,431 pupils of four high schools in Iowa. He found that over half of these reported from five to eight hours a week of home study, and that fifty-nine per cent reported that they spent only four evenings a week or less at home. The boys most commonly reported three and four evenings out of the week at home, and the girls four and five. Forty-eight per cent of these pupils attended one or two parties in each month, and twenty-six per cent more than two parties a month. 418 attended one to three motion picture shows per month; 382, from four to six shows; 120, from seven to nine shows; 135, from ten to fifteen shows; and 96, sixteen shows or more in each month. The most common report concerning attend-

[1] Irving King: *The High School Age*, Chapter XI.

ance at theaters was two per month; but 46 pupils reported that they attended eight or more in each month. We may well question, in the light of these figures, whether it is so much home study which is injurious to the health of the ordinary boy or girl in the teens, as the multiplicity of outside interests and amusements.

Parents owe it to their children to provide them a home life that is happy and that breathes the spirit of the higher concerns and real interests of human life. The child's study is naturally one among these interests. That our children should study well is quite as important a part of the family's life as that father should be a good provider and that mother should know how to cook. We should do all that we can to help them acquire sound, intelligent habits of study, affording to each a place and materials of his own, encouraging them to regularity in times of study, and securing them from interruption.

We owe it to our children, moreover, to get some real acquaintance with the aims, materials and methods of the schools to which we send them, in order that we may cooperate with these schools more effectively. Most of us do not realize what "back-numbers" we ourselves become in educational matters. We mature in other respects, but retain the conceptions of school work that we picked up in our own life at school as children, forgetting that the schools, like everything else, are advancing. Parent-teacher associations are doing much, in

many communities, to bring parents and teachers together in mutual understanding and cooperation.

Many of us would do well to read a book or two on the work of modern schools. Any of those quoted in this chapter will amply repay whatever time is devoted to it.

FOR INVESTIGATION AND DISCUSSION

1. What do you understand by study? Why do we wish our children to study? 6, 22.
2. The functions of the school with respect to children's study. 36, 76, 78, 80, 81.
3. The growth of manual and laboratory methods in public schools. 74, 75, 85.
4. The use of dramatization as a teaching method. 77, 82.
5. What do you understand by the project method of teaching? Investigate and report upon the use of the project method in some school which is open to your observation. 22, 74, 75, 80, 85.
6. Show how the curriculum itself may be organized about some of the greater human projects. 80, 85.
7. What is meant by the socialization of the recitation? Describe any socialized recitations that may come under your observation. 22, 36, 85.
8. Describe the methods whereby the school undertakes to supervise the study of its pupils. 78.
9. What are some of the principles of effective studying? 76, 81, 83, 84.
10. Should pupils study at home? Show how your answer to this question depends upon the methods used in the school.
11. If possible, make a study of a group of pupils in the 7th and 8th grades, or in the high school, finding just how they use their time out of school hours for a given period. Compare with the observations in 79.
12. What can parents do to encourage a proper amount and kind of study on the part of their children in the home?

FOR REFERENCE AND FURTHER READING

6. John Dewey: *The School and Society.*
20. R. S. Bourne: *The Gary Schools.*
22. J. and E. Dewey: *Schools of Tomorrow.*
24. Dorothy C. Fisher: *Self-Reliance.*
36. C. A. Scott: *Social Education.*
74. Ella V. Dobbs: *Illustrative Handwork.*
75. Ella V. Dobbs: *Primary Handwork.*
76. Lida B. Earhart: *Teaching Children to Study.*
77. Harriett Finlay-Johnson: *The Dramatic Method in Teaching.*
78. Alfred L. Hall-Quest: *Supervised Study.*
79. Irving King: *The High School Age.*
80. Charles A. McMurry: *Teaching by Projects.*
81. F. M. McMurry: *How to Study and Teaching How to Study.*
82. Elizabeth E. Miller: *The Dramatization of Bible Stories.*
83. Henry J. Watt: *The Economy and Training of Memory.*
84. Guy Montrose Whipple: *How to Study Effectively.*
85. H. B. and G. M. Wilson: *The Motivation of School Work.*

CHAPTER IX

Developing a Taste for Good Reading

That a child should learn to read — and to read rapidly, easily and well — is so important as to admit of no debate. It is even more important for the children of our day than it was for those of former generations. The development of specialization in industry and of rapid transportation and quick communication has made the world of men economically interdependent. The processes of distribution and exchange and systems of commercial credit extend to every portion of the globe. Science is being diligently applied in every avenue of human occupation, and to every aspect of human welfare; new inventions are constantly being devised to improve methods of production in various fields and to alter the balance of competition. All of this means that records and communications of various sorts play a larger, more immediate and urgent part in the life of most men today than in the life of a century or a half century ago. We have become a people of letters and telegrams, newspapers and magazines, pamphlets, bulletins, and books; of bills, notes and bank cheques, contracts and legal instruments; of records, filing cases, indices, catalogues, and mailing lists; of advertising and of propaganda.

Under these conditions, the ability to read is a practical tool of so obvious value that in all ordinary affairs we presuppose it as a matter of course.

But is it more than a practical tool? Some men do little reading other than what they must do. They read their letters and telegrams, reports and balance sheets, newspapers and current periodicals, and beyond that their reading is confined to menus in restaurants, signs and road directions, the batting list at the ball game, the printed lines that are thrown upon the screen at a motion-picture show, and the like. When not of directly practical bearing, their reading is opportunist and casual. They live in the here and now — and upon its surface, at that!

Yet all the while they possess in the ability to read — if they only knew what to read and had the inclination for it — a means of emancipation from the narrow round of sordid and petty things, and of entrance into their spiritual heritage as members of the human race. Lowell put it truly:

"Have you ever rightly considered what the mere ability to read means? That it is the key which admits us to the whole world of thought and fancy and imagination? To the company of saint and sage, of the wisest and wittiest at their wisest and wittiest moment? That it enables us to see with the keenest eyes, hear with the finest ears, and listen to the sweetest voices of all time?"[1]

[1] J. R. Lowell: *Books and Libraries.*

Nearer to our own day a great librarian put the same truth vividly in his reply to those who affect to despise mere "book knowledge" in favor of contact with men and things — as though one could not have both. Though it is long, the passage deserves quotation in full; and the book which contains it ought to be better known.

"'We,' they say, 'find more for our instruction in life than in books. The reality of things interests us more and teaches us more than the report and description of them by others. We study men among men and God's work in the midst of them. We prefer to take knowledge at first hand, from nature and from society, rather than second-handedly, out of a printed page. Your book wisdom is from the closet and for closet use. It is not the kind needed in a busy and breezy world.'

"Well, there is a half truth in this which must not be ignored. To make everything of books in the development of men and women is a greater mistake, perhaps, than to make nothing of them. For life has teachings, and nature out of doors has teachings, for which no man, if he misses them, can find compensation in books. We can say that frankly to the contemner of books, and we yield no ground in doing so, for then we turn upon him and say:

"'Your life, sir, to which you look for all the enlightenment of soul and mind that you receive, is a brief span of a few tens of years; the circle of human acquaintances in which you are satisfied to make your whole study of mankind is a little company of a few hundred men and women, at the most; the natural world from which you think to take

sufficient lessons with your unassisted eyes is made up of some few bits of city streets and country lanes and seaside sands. What can you, sir, know of life, compared with the man who has had equal years of breath and consciousness with you, and who puts with that experience some large, wide knowledge of seventy centuries of human history in the whole round world besides? What can you know of mankind and human nature compared with the man who meets and talks with as many of his neighbors in the flesh as yourself, and who, beyond that, has companionship and communion of mind with the kingly and queenly ones of all the generations that are dead? What can you learn from nature compared with him who has Darwin and Dana and Huxley and Tyndall and Gray for his tutors when he walks abroad, and who, besides the home-rambling which he shares with you, can go bird watching with John Burroughs, up and down the Atlantic States, or roaming with Thoreau in Maine woods, or strolling with Richard Jefferies in English lanes and fields?'

"Truth is, the bookless man does not understand his own loss. He does not know the leanness in which his mind is kept by want of the food which he rejects. He does not know what starving of imagination and of thought he has inflicted upon himself. He has suffered his interest in the things which make up God's knowable universe to shrink until it reaches no farther than his eyes can see and his ears can hear. The books which he scorns are the telescopes and reflectors and reverberators of our intellectual life, holding in themselves a hundred magical powers for the overcoming of space and time, and for giving the range of knowledge which belongs to a really cultivated mind. There is no equal substitute for them.

There is nothing else which will so break for us the poor hobble of everyday sights and sounds and habits and tasks by which our thinking and feeling are prone to be tethered to a little worn round."[1]

We want our children, surely, not simply to learn to read, but to become readers. We covet for them their full heritage and possibility. We are anxious that they should gain that range of knowledge, breadth of sympathy and sanity of outlook that are characteristic of the man who lives in and for his generation, yet is not wholly of it. We would have them know the cloud of witnesses which compasses them about, whose lives are not to be made perfect save in them. We desire that they be men and women of action, but of action intelligent and wise because of their mastery of the resources which the accumulated experience of the race puts at their disposal. We must help them, therefore, to acquire not only the ability but the inclination to read, and a taste for the books that are of real worth.

What is Good Reading?

It is perilous to try to define good reading. One could hardly put it more truly than to say that good reading is that which lasts throughout the generations. The lists of present "best sellers" are not to be trusted. They are too much affected by ephemeral tastes and passing circumstances. But in the long run the judgment of the reading public is sound. Those books are good which not only are

[1] J. N. Larned: *Books, Culture and Character*, pp. 99–103.

preserved, but continue to be read in generation after generation.

But that, it may be answered, gives no criterion for the books of today. We cannot wait until time's verdict has been rendered. How shall we know good reading? These are some of the marks of good literature:

(1) That the book is true, either in the sense that it records actual facts or principles that belong to the structure of knowledge, or in the sense that it is true to life. In the case of a book in history or science, this characteristic is obviously to be insisted upon. But it is no less true that even fiction, if it is great, has the character of verisimilitude. It must be true to the fundamental laws of life. It selects its materials, of course; it casts this or that into bold relief; it may even exaggerate: but let its selection or disproportion become such that it loses this quality, and it almost certainly loses as well its chance of a permanent place in literature.

"Shakespeare, the great idealist, is at the same time the greatest realist. On the one hand, his leading characters, even the immoral ones, are striking personalities; they are placed in situations which are significant — the crises of human life. On the other hand, their words, their actions, their failure to act, follow strictly, in every instance, from their inner nature when taken in relation to the circumstances in which they are placed; the workings of their minds follow laws which the psychology of

today is, in many cases, just beginning to formulate."[1]

(2) That the book contains sound, accurate thinking, clearly expressed. There is possible no such separation between content and form as teachers of rhetoric have sometimes led us to imagine. Good "style" consists in having something to say, and saying it in the clearest, most direct way that one can. If a writer's style is involved, it is in general either because his thought was not fully clear, or because he lacked the vocabulary to express it. Great books are not always simple; but they are clear.

Words are instruments of thinking, as well as the means of its expression. We do not always think in words; much, indeed, of our every-day thinking goes on in terms of mental pictures which pass, as we say, before the mind's eye, the meanings and relationships of which are immediately discerned without being translated, even mentally, into words. Yet the development of thought is largely dependent upon one's mastery of language. When one has words as well as mental pictures to serve as symbols of the things and qualities about which he thinks, thinking takes less time and energy and is more definite and accurate. The acquiring of an adequate vocabulary, in any field of knowledge, is a great aid both to the memory and to observation and reasoning within that field.

[1] F. C. Sharp: *Education for Character*, p. 221.

The surest way to acquire a good vocabulary and correlative ideals and habits of fruitful, accurate thinking, is to read the best books in the fields in which one seeks to develop these abilities. We acquire language only by repeated use; we learn to think only by thinking. The child who hears only the slouchy vernacular of every-day speech and reads only newspapers and popular magazines, stories of the "Uncle Wiggly" or "Oz" type, or books that are cast in the same careless vernacular or have been unduly simplified to the supposed level of his comprehension, is missing one of the essential elements of a good education. Children need books of sound thought-content, clearly expressed in good English. They are quite as much interested in such books as in reading matter of the more shallow, ephemeral sort; and from these books, without effort, they will learn both to think accurately and to express their thoughts clearly. The perfect English of Abraham Lincoln's Gettysburg Speech was begotten in the books which the boy Abe read by the firelight in his father's cabin home.

(3) A book might possess these characteristics, however — of truth, sound logic, and accurate, clear diction — without being good literature. De Quincy classified books as of two sorts: books of knowledge and books of power. The former convey information; the latter stir the imagination to see, and the heart to feel what they portray. This is the primary difference between those books which possess genuine

literary quality and those which do not. Good literature is enjoyable; it captures the imagination and appeals to the emotions. It takes us out of our surroundings and causes us to dwell for the time in the situation it describes so that we "come back to earth," when we have finished reading, with somewhat of a sense of loss. It has warmth and color and life.

Like painting and sculpture, literature is an art. Not all literature, moreover, is fiction and poetry. In other fields of human thought, the difference is manifest between literature and mere dull, colorless records. It is possible to describe anything — whether in history or fiction, science, or invention — in form of a mechanical recital of facts, dry, prosy, unenlightening and uninspiring; and it is possible to describe the same things, perhaps not quite as exactly, but with power.

(4) Good literature exerts this power to worthy ends. It presents life's great ideal values. It portrays universal truths, as these are embodied in concrete and particular situations. It exhibits the fundamental laws of nature and of human life; it reveals the potentialities of human nature and the great trends of human conduct; it fills the mind with desirable mental images, and sets the affections upon the higher things; it equips one to face life's temptations with more of strength because he has seen and loves the ideal. "Literature," Barrett Wendell has said, "is the lasting expression in words of the meaning of life."

"Whether the book is alive with genius or dead with the lack of it — whether it is brilliant or commonplace — whether clumsiness or skill is in the construction of it — are not the first questions to be asked. The prior question, as I conceive, is this: *Does the book leave any kind of wholesome and fine feeling in the mind of one who reads it?* That is not a question concerning the mere morality of the book, in the conventional meaning of the term. It touches the whole quality of the work as one of true literature. . . . There is no mistaking a feeling of that nature, though it may never seem twice the same in our experience of it. . . . Some books that we read will make us feel that we are lifted as on wings; some will make music within us; some will give us visions; some will just fill us with a happy content. In such feeling there is a refining potency that seems to be equaled in nothing else. . . . The poem, the romance, the play, the music, or the picture, which has nothing of the sort to give us, but only a moment of sensation and then blankness, does us no kind of good, however innocent of positive evil it may be.

"If the wholesome feeling which all true art produces, in literature or elsewhere, is unmistakable, so, too, are those feelings of the other nature which works of an opposite character give rise to. Our minds are as sensitive to a moral force of gravitation as our bodies are sensitive to the physical force, and we are as conscious of the downward pull upon us of a vulgar tale or a vicious play as we are conscious of the buoyant lift of one that is nobly written."[1]

[1] J. N. Larned: *Books, Culture and Character*, pp. 43–45.

Reading in the Schools

Reading has always occupied a large place in the curriculum of the elementary schools; yet much of their teaching of reading has been ineffective. I attended the schools of a good city system of public education a generation ago; but I am confident that if I had not learned to read at home before entering school, and if I had not acquired an eager taste for reading by browsing freely in my father's library, I would never have gained the same ability to read rapidly and easily, or the same desire to read, from the work of the schools. This was meager in content, concerned itself too exclusively with oral reading, and did not connect up with the pupil's desire for enjoyable reading outside of school hours.

Better methods are being developed in the schools of today. Reading is taught in close association with language, oral and written. The primary emphasis is laid upon the thought-content which language, in whatever form, conveys; and children learn to read and write, not so much by formal exercises, as because they come naturally to need these ways of understanding and communicating thought. Instead of beginning with single letters, or with phonic exercises upon separate syllables, or even with the learning to pronounce one word at a time, the sentence, which is the natural unit of thought, is taken as the natural unit with which the child's education in reading begins. This does not mean, be it re-

marked, that the children of today do not learn the alphabet, as critics of present methods sometimes absurdly charge; it means simply that these methods recognize the psychological fact that children will most easily acquire a reading vocabulary in the same way that they acquire a speaking vocabulary, by using words in sentences which express thoughts. There is no more reason why they should begin to read by one letter at a time than there is for their beginning to speak by uttering one vowel or consonant at a time.

"New words are best learned by hearing or seeing them used in a context that suggests their meaning, and not by focusing attention upon their isolated form or sound of meaning. It should constantly be remembered that words are functional, and that their main function is to help express a total meaning which always requires or implies their association together with other words. . . . If the child grasps, approximately, the total meaning of the sentence in which the new word stands, he has read the sentence. Usually this total meaning will suggest what to call the new word, and the word's correct articulation will usually have been learned in conversation if the proper amount of oral practice shall have preceded reading. And even if the child substitutes words of his own for some that are on the page, provided that these express the meaning, it is an encouraging sign that the reading has been real, and recognition of details will come as it is needed. The shock that such a statement will give to many a practical teacher of reading is but an accurate measure of the hold that a false ideal has taken of us,

namely, that to read is to say just what is upon the page, instead of to *think*, each in his own way, the meaning that the page suggests."[1]

These methods involve the child's doing much rather than little reading, in order that he may secure enough practice. They emphasize practice in silent reading, in contrast to the exclusive emphasis upon oral reading, which was characteristic of older methods. They train the child in rapid reading, though without hurry, and test his ability quickly to master and to report upon the thought-content of a given passage.

President Eliot found, in a typical Massachusetts school of a generation ago, that thirty-seven per cent of all the school-time for the first six years of the course was devoted to reading, spelling, grammar, and other aids to the learning of the English language. Yet, by actual test, he found that an ordinary high-school graduate could read aloud, at a moderate rate, in just forty-six hours, everything that the children of that school were supposed to read in these six years. "These children had, therefore," he says, "been more than two solid years of school time in going through what an ordinary high-school graduate can read aloud in forty-six hours."[2] In the school which I attended we read only Appleton's Readers, except that the principal kept in his office, as a special treat, to be doled out on occasion, a few copies of two supplementary readers, one in American history

[1] E. B. Huey: *The Psychology and Pedagogy of Reading*, pp. 348–349.
[2] C. W. Eliot: *Educational Reform*, p. 185.

and one in geography. We never read "to ourselves" in school.

The schools of today furnish, in every grade, a number and variety of books which the children are encouraged to read, and they are given many opportunities for silent reading. These books for children, moreover, contain more and more of really good literature, as contrasted with hack-writing or mere information. The schools are making increasing use of the public libraries, also, and seeking to develop within their pupils the ability and inclination to use the resources of these libraries intelligently.

Further reason for encouragement is to be found in the fact that the schools of today are beginning to develop methods of teaching that aim at awaking attitudes of appreciation of good literature, rather than set children to work to analyze and dissect it. We may hope that the day is passing when the gibe is pertinent which is contained in a school man's answer to the query how boys might be cured of reading dime novels. "Teach them dime novels," he said, "in the same way that we have been teaching English classics in the high schools. They will never want to read them again."

Reading in the Home

It is by the home, even more than by the school, that the reading habits of most children are determined. Many children learn to read before they

enter school, picking it up in connection with the stories that are read to them and the picture books with which they play in their homes.

The child's education in reading begins with his first lessons in oral language, and these begin far back when he is a tiny baby. Parents should make it a practice to talk much to their baby, even long before they can be sure that he understands what they say; and they should use good words, rightly pronounced, and correct forms, instead of baby-talk. It is only through this repeated hearing of language that the child will begin to understand the meanings of words and to acquire the ability to speak. A mother came, complaining that her baby of two showed no signs of learning to talk. "Have you talked a good deal to him?" queried her friend. "Why, no, I can't say that I have. It didn't seem to be of any use when he couldn't understand or answer." A more flagrant case of wanting to put the cart before the horse could hardly be found.

Very early, too, the father and mother should begin the practice of telling stories to the child — not just commonplace accounts of what happened "when I was a youngster," or made-up yarns, but stories from the world's rich treasury of folk-lore, myth, and child literature. It takes time and intelligence and the willingness to learn how to tell stories; but it is wonderfully rewarding, not only in its ultimate results, but in its immediate satisfactions. There should be a regular time, a story hour, which

will come naturally just before putting the children to bed for the night. It will soon come to be one of the most precious times of the day, for the parents as well as for the children.

Before long this will lead to the parent's reading to the children, for there will be stories which he has not well enough in mind to tell without the book. This practice of reading to the children should be maintained, even into the years of later childhood. When the children become able to read for themselves, it will naturally change into reading with the children rather than to them. Blessed is the family group that never wholly loses the happy habit of reading aloud, and sharing together the good things of literature.

Each child should have books of his own, and a shelf of his own upon which to put them. It is wise to subscribe to one or two children's periodicals; but let these be only the best, and not too many. Our temptation in these days, for our children as well as for ourselves, is to do too much reading in periodicals, and not enough reading of books. In my own home we find *The Youth's Companion* and the weekly Sunday-school papers enough. It is good, again, to get books for the children from libraries: public school, Sunday school or public. But no amount of books borrowed from libraries can take the place of the books which the child should own, and read and re-read until he makes them his own in spirit as well as in property.

Above all, the parents should possess as good a library of their own as they can, and the children should have free access to these books. There is nothing that so moves children to love good books as to have parents that know and love books, and to be left free to read what they may choose from the riches offered by the parents' bookshelves. They will read many books, in part or whole, that are supposedly beyond them, but in so doing they will educate themselves.

The parents should talk over the child's reading with him, not by way of formal examination or inquisition, but in the free exchange of conversation. This is especially wise in the years of the "reading craze" in later childhood and early adolescence, which offers a wonderful opportunity to introduce the child to the really great things, treasures of literature. Many families would raise the whole tone of their life together if more conversation about books and reading took the place of some of the trivial gossip, teasing, petulance, and self-absorption which take up too large a proportion of their table talk.

In a later chapter we shall discuss the place of the Bible in the life of the child. Enough now to say that it holds a preeminent place, not only for its spiritual message and its devotional value, but for its quality as literature and for its relation to the cultural life of the race. One cannot understand the greatest things in English literature who does

not know the Bible. Good books of Bible stories should be among the most prized of the child's literary possessions; and in later childhood he should learn to read the Bible itself, and to use it intelligently in his devotional life.

FOR INVESTIGATION AND DISCUSSION

1. Do you think that we are in danger, in this country, of over-reliance upon ephemeral, casual reading, as contrasted with interest in more permanent literature? Give reasons for your answer.
2. The place of books in education. The relative value of books and of observation and personal experience. 95.
3. Name some books that you consider to be good reading, and tell why you deem them to be such.
4. Show how one's reading helps to determine his ability to think accurately and to express himself clearly. What are the relative values of thinking in mental pictures and thinking in words?
5. Give examples from various fields — science, history, etc. — of books that do and books that do not possess good literary quality. Give reasons for your judgments in each case.
6. Idealism and realism in literature. Can a book be good literature, or good art, which has a bad point morally? Give reasons for your answer. 88, 95.
7. Observe and report upon the methods of teaching reading in the public schools. Compare with the methods used when you went to school. 93, 94.
8. Educational uses of the public library. The public school in relation to the children's room of the public library. 91, 101.
9. Aims and uses of the Sunday-school library. 91.
10. Find out from the public library in your city what the children of various ages like to read, as evidenced by the books they draw. Is the quality of their outside reading a fair test of the effectiveness of the work of the public school in teaching literature? Give reasons for your answer.
11. How to tell stories. 87, 89, 90.
12. Lists of stories for children. 89, 94.
13. The choice of books for children. 86, 91, 96, 97, 99.
14. What sort of Bible story book do you want — one that uses the words of the Bible only, or one that uses other words? Compare Miss Olcott's, which does the former, with those of Hodges, which do the latter. 92, 98.
15. Reading the Bible as literature. 100.

FOR REFERENCE AND FURTHER READING

86. Arnold, Gertrude: *A Mother's List of Books.*
87. Bryant, Sara C.: *How to Tell Stories to Children.*
88. Carpenter, Baker and Scott: *The Teaching of English.*
89. Cather, K. D.: *Educating by Story-Telling.*
90. Eggleston, M. W.: *The Use of the Story in Religious Education.*
91. Field, W. T.: *Finger-Posts to Children's Reading.*
92. Hodges, George: *The Garden of Eden, The Castle of Zion, When the King Came.*
93. Huey, E. B.: *The Psychology and Pedagogy of Reading.*
94. Hosic, J. F.: *The Elementary Course in English.*
95. Larned, J. N.: *Books, Culture and Character.*
96. Lowe, Orton: *Literature for Children.*
97. Macy, J. H.: *A Child's Guide to Reading.*
98. Olcott, F. J.: *Bible Stories to Read and Tell.*
99. Olcott, F. J.: *Children's Reading.*
100. Phelps, W. L.: *Reading the Bible.*
101. Powell, S. H.: *The Children's Library a Dynamic Factor in Education.*

CHAPTER X

The Child and His Friends

The Social Instincts

That the child will have friends is a matter of course. Such is the social nature of all human beings. The creation of friendships is a natural result of the instincts with which they are endowed.

Dudley Kidd, in his fascinating study of Kafir children, entitled *Savage Childhood*, reports that there is much in their life "that looks like sheer animal love for gregarious fellowship. . . . The black child is sociable from infancy, and it is very rare to find a boy or girl who loves to sit alone and to brood in silence, or to wander off in solitude. Occasionally a child seems devoid of social tendencies, and in that case a witch-doctor is sent for to cure the child."

In our more sophisticated life the same social instincts are present, however different the forms in which they are given opportunity to develop. They are revealed in the tiny baby's manifest pleasure in the presence of others and his gurgling responses to the attention which folk give to him; in the group games and gang adventures of boys and in the picnics and parties of girls; in the fraternities of college youth; and in the clubs, lodges and unions, the business and recreation of grown men and women,

as well as in what is ordinarily termed their "social life."

The best descriptions of the social instincts are by James, in his *Principles of Psychology*, McDougall, in his *Introduction to Social Psychology*, and Thorndike, in *The Original Nature of Man*. We have space here but to name certain of the native tendencies which are of fundamental importance in the creation and maintenance of friendships and in the determination, generally, of the child's relations to his fellows. These are:

(1) Gregariousness, or satisfaction in the presence of other human beings and discomfort or loneliness in their absence.

(2) Special interest in the behavior of other persons, as distinguished from other objects in the environment; and, conversely, the desire, conscious or unconscious, to be noticed by other persons.

(3) Satisfaction in the approval of other persons, and discomfort from their disapproval, scorn or derision; with which may be grouped, for our present purpose, the active tendencies to bestow approval or disapproval and to manifest admiration or scorn and disgust.

(4) The tendency to try to master others, in one way or another, and to find satisfaction in their submission; with the converse tendency to submit to others who are stronger or more self-assertive. These tendencies manifest themselves in many forms of behavior other than physical combat. Thorndike

classes instinctive display, or "showing off," for example, as a partial manifestation of the instinct of mastery, and shyness as a partial manifestation of the instinct of submission.

(5) Rivalry, envy and jealousy.

(6) Anger and pugnacity.

(7) Helpfulness, sharing, and cooperative and altruistic behavior. There is a native tendency to satisfaction in being one of a team of persons working together, which is more than simple gregariousness. And there is a satisfaction in promoting the satisfactions of others, which is more than can be accounted for in terms of one's pleasure in their approval of himself.

(8) Kindliness and pity; and satisfaction in witnessing the welfare of others.

(9) Sex attraction and sex behavior generally.

(10) Parental attitudes and behavior. These are not confined to mothers, though motherly behavior is the most characteristic and obvious form of the parental instinct; nor even to adults. Children, long before the physiological capacity for parenthood has developed, manifest attitudes toward dolls, pets and smaller children that seem to be nothing less than parental.

(11) The general innate tendencies of imitation, play, sympathy (in the sense of the tendency to feel as others feel) and suggestion. These have been described in earlier chapters of this book.

When thus barely named, the list seems needlessly

complex and mixed. Yet in this it is true to human nature. The child is not a simple, passive being, so much wax to be molded. He enters into the life of the home, and into social relations with his fellows in the world beyond the home, as an eager bundle of these and other active tendencies and attitudes, combined in some proportion which constitutes his individual native endowment. And each of the fellows with whom he comes into relation is another eager bundle of these same active tendencies and attitudes, combined in like or unlike proportions. It is no wonder that many parents look forward with a certain dread to the day when they shall send their child to school, for it will mean taking him out of the relatively simple and consistent atmosphere of the home into the conflicting influences and contacts of a wider and more complex social environment, the ultimate effect of which upon the life and character of the child they can but conjecture. If only they could be sure what sort of friends he will make, it would not be so hard; but the only thing of which they can be sure is that he will make friends of some sort, and that these will have much to do with shaping his behavior and determining his character.

Dangers to be Feared

The most obvious danger is that the child will absorb the unlovely as well as the better characteristics of this wider social environment. This danger is manifest upon every level of behavior. It appears in

speech. The child who has been brought up in a home where he hears only good English, may pick up not only ungrammatical colloquialisms but even the slang of the gutter. It appears in manners. The child whose manners have been shaped by the refinement and courtesy of a home motived by gentleness and consideration, may acquire the rougher ways of children whose home life has been less fortunate. It appears in morals. The child whose mind has been kept pure may be led by smutty stories and evil suggestions to perverted habits and a wrong outlook upon life. We run real risks when our children go forth to make friends. These friends may hurt them irreparably.

The relative independence of home which is involved in the making of outside friendships may itself become a danger. For boys in what has been called the gang age, especially, life acquires a centering which is definitely outside of the home circle. But this may be quite as true of girls, whose interests may be so fully engaged by the manifold activities of the social whirl that they have neither time nor energy to share in the common life of the family, and they come to look upon mother's ways as old-fashioned and out-of-date.

There is danger, again, that the child's friendships may make of him a mere follower of the crowd, without independence of mind or initiative of will, always doing what others do, and so devoid of inner resources of his own that he is ever dependent upon the pres-

ence and leadership of others for his happiness and welfare. This danger is more real than we are apt to think. There are far too many people of this sort in the world today. They constitute the greatest menace of democracy.

Benefits to be Gained

Despite these and other dangers, the benefits to be gained by the wider friendships of life beyond the home circle are so great that no one of us would wish to keep our children just to ourselves. We want them to make friends, and to enter wholesomely into the active life of their fellows.

Children need the social discipline which is afforded by life with other children. One of the greatest things in the world is to know how to live and work with other people happily, helpfully, with independence and self-reliance yet with consideration, kindliness, and the disposition to give and to serve. And the only way to learn how so to live is to begin living in that way. The social virtues can be acquired only by practice; and one cannot begin that practice too soon.

It has often been remarked that the only child of a family is likely to be odd in some respect or other — quaintly precocious, perhaps, in many things, because of his larger measure of association with grown-up folk, yet every now and then revealing some queer angle of disposition and character which would likely have been knocked off had he been brought up

in constant association with brothers and sisters who were near his own age. Bohannon, some years ago, as a result of his study of reports sent to him concerning 381 only children, concluded that

"These children appear to enter school later than other children, and to be less regular in their attendance. Their success in school work is below the average. . . . They do not join in games so readily or often as do other children of corresponding ages. . . . Many of them have imaginary companions. . . . A large number of them do not have as good command of themselves socially as does the average child. Their social relations are therefore more frequently characterized by friction. Peculiarities in these children seem to be more pronounced than in others. . . . As a rule, the home treatment had been that of unthinking indulgence, which generally develops in a child the habit of expecting concessions on all sides, and a corresponding unwillingness on his part to make them to others. A right appreciation of the conditions with which the child must be concerned outside the family life requires that he be given ample opportunity for companionship with children of corresponding age."[1]

These results do not always follow, of course. Yet the conclusion to which they point is sound. Other things aside, blessed is the child in a large family. It is one of the curses of the modern economic and industrial situation, with its urban congestion, its specialization and commercialization, and the consequent high cost of living, that people

[1] E. W. Bohannon: "The Only Child in a Family," *Pedagogical Seminary*, vol. 5, p. 494.

can no longer afford to have large families — or rather that people should feel that they cannot afford them, which amounts to the same thing.

Even the children of a large family, however, who receive no small degree of social discipline in the course of their relations to one another, need the further discipline of life in the larger groups of school and neighborhood. For a family, however large, is yet a small social group, and its appraisal of its own members is biased by affection. It is good for children to share in the wider life of groups determined by other ties than those of blood-kinship, and to be subject to their more impersonal standards of judgment. Many a child who had begun to be spoiled in his own home owes his salvation to the authority of a good teacher or to the public opinion of his fellows.

This point is well put in quotations which we may take from two widely different books. The first is by Dean Hodges, who was writing about the child's need of school life:

"The child who is taught only by his parents may be better informed, but he lacks the institutional and social spirit which is imparted in a good school. He is in peril of individualism, whose intellectual defect is narrowness, and whose religious defect is selfishness. . . . He may be like a soldier who has learned war by correspondence, and has never kept step with a file of men, nor obeyed the impersonal orders of a captain."[1]

[1] George Hodges: *The Training of Children in Religion*, pp. 219, 220.

The other is from Puffer's somewhat extreme book on *The Boy and His Gang:*

"In the gang we find the natural time and place for the somewhat sudden birth and development of that spirit of loyalty which is the foundation of most of our social relations. We must, in short, look upon the gang as nature's special training-school for the social virtues. Only by associating himself with other boys can any youth learn the knack of getting on with his fellow men; acquire and practice co-operation, self-sacrifice, loyalty, fidelity, team play; and in general prepare himself to become the efficient citizen of a democracy. Nature, we must believe, has given the boy the gang instincts for the sake of making easy for him the practice of the gang virtues."[1]

We have discussed, in former chapters, the education of children through work and through play. Let us recall, here, that both work and play may be socially motived. The child will work with more of zest and play more happily when he works or plays with others than when he must be alone. Study, too, we have seen, is socially motived in the best of our schools, which enlist the interest of groups of children in various concrete, active projects which call for their cooperative effort. So work and play and study and friends are all bound up together in the life of any normal child.

[1] J. A. Puffer: *The Boy and His Gang*, pp. 147, 148.

The Parents' Problem

The problem of parents is to do what they can to insure that their children shall choose friends of the right sort — friends worth having and keeping, friends who will with them seek the really good things that life offers as they grow up together, and avoid the bad. Let it be granted at once that parents cannot hope to select their child's friends for him, or even to lay down rules for his selection with any assurance that he will follow them. The dawning of friendship is a matter almost as uncertain as falling in love. It may depend upon any of the social instincts named above. Bonser, who studied over two thousand themes which high-school pupils wrote about their chums, concluded that the selection of a chum depends very largely upon chance association and momentary caprice. Nearly one-third of the pupils who wrote these themes gave as the only reason for their intimate friendship with their chums the fact that they lived near to one another.[1]

Once the friendship has been established, however haphazard its beginning, it is hard to break it up by any method of direct suggestion. Indeed, to oppose such a friendship seems often to be one of the surest ways of strengthening it. Mrs. Gruenberg has well expressed the way in which the child's mind works in such a case:

"The child of normal sentiments will resent

[1] F. G. Bonser: "Chums," *Pedagogical Seminary*, vol. 9, pp. 221, 236.

bitterly any aspersions on those he likes. . . . He is not concerned with the truthfulness of your criticism; nor with your good intention in telling him. Every attack upon those he likes is a challenge to his loyalty. And the more you rail against his chum the closer grows the attachment.

"A four-year-old boy recently moved into a new neighborhood, and made the acquaintance of a lad of his own age but of a very different set of manners. The mother of the first boy seriously warned him not to associate with Bob because he would be sure to spoil his speech and his manners. Bob used such language; and from time to time he would even spit! Hector listened reflectively, very much impressed. At last he caught the idea. "Well, mother," he said, "that will be all right. I won't let him make me bad, and I'll make him good instead."[1]

This point is worth dwelling upon, for it is exceedingly important. Direct opposition seldom succeeds in breaking up a friendship, whether it be that of childish chums, college youths, or infatuated lovers. It but serves to arouse, on the one hand, one's loyalty to the friend whose real worth, he feels, is misunderstood and slandered, and, on the other hand, one's pride in himself and in his own ability to determine the ultimate issue of the friendship. The girl who runs away from home to marry a dissipated rake, in the belief that she will reform him, is moved, in this respect, by the same motive as the four-year-old who proposed to make his neighbor lad good instead of being made bad by him.

[1]Sidonie M. Gruenberg, *Sons and Daughters*, pp. 298–299.

Parents can do much, however, to equip the child or youth to select for himself desirable friends and to determine the happy issue of his friendships. The whole of the child's moral and religious education has bearing here. All growth in right habits, high ideals and sound character constitutes a prophylaxis against temptation and an assurance of likes and choices that are worthy.

Wise parents will bring their children's friends into the home, and will seek to make the home a headquarters for the gang, crowd or set of young people to which their children belong. It may sometimes cause more or less of annoyance; but that is far better than to make the home so formal and precise that your children are driven from it, to center their social life somewhere else. "I don't see why all the children in the neighborhood should play in our yard," complained a young mother one day. But after a moment's thought she added: "Still I'd far rather have them all play here than to have my children playing somewhere else."

Parents should seek to maintain the precious relationships and intimacies of the family unimpaired as their children grow up and enter into new relations and friendships. The father and mother should always be their boy's and girl's best friends. This does not mean, be it clearly stated, that they should try to enter into the life of the gang, try to be one of the boys with the boys and one of the girls with the girls, or in any way seek to reduce

themselves to the dimensions of their children's friends. That would be but to make themselves ridiculous, even to the eyes of those who love them and honor their good intentions. They should rather maintain their place of honor and authority as father and mother, continually justifying themselves in this position by their wider experience and better judgment, yet placing this experience and judgment at the disposal of their children in friendly affection and good understanding, rather than by way of arbitrary command.

Horace Bushnell had a great phrase: "the emancipation of the child." That, he held, was the end of all education, moral and intellectual. We quote one passage:

"A wise parent understands that his government is to be crowned by an act of emancipation; and it is a great problem, to accomplish that emancipation gracefully. Pure authority, up to the last limit of minority, then a total, instantaneous self-possession, makes an awkward transition. . . . The emancipating process, in order to be well finished, should begin early, and should pass imperceptibly, even as age increases imperceptibly. Thus the child, after being ruled for a time by pure authority, should begin, as the understanding is developed, to have some of the reasons given why it is required to abstain, or do, or practice, in this or that way instead of some other. The tastes of the child, too, should begin to be a little consulted, in respect to his school, his studies, his future engagements in life. When he is old enough to go on errands, and to labor in various employ-

ments for the benefit of the family, he should be let into the condition of the family far enough to be identified with it, and have the family cause, and property, and hope, for his own. Built into the family fortunes and sympathies in this manner, he will begin, at a very early day, to command himself for it, and so will get ready to command himself for himself, in a way that will be just as if the parental authority were still running on, after it has quite run by."[1]

[1] Horace Bushnell: *Christian Nurture*, pp. 281-282 (1916 Edition)

FOR INVESTIGATION AND DISCUSSION

1. If possible, have some one read and report upon Dudley Kidd's description of Kafir children in "Savage Childhood."
2. Discuss, as fully as the time will permit, the character and the bearing upon the child's friendships of any or each of the eleven native tendencies and groups of tendencies which are named in the chapter. If possible, read the descriptions of these in any one of the books referred to. 32, 33, 37.
3. Describe the spontaneous social organizations of children and youth, as these have come under your observation. Compare with the descriptions in 102, 105, 106.
4. The possibilities of the modern home as a social center for the life of a group of young people.
5. The possibilities of the church as a social center for the life of groups of young people.
6. Is the only child in a family likely to be different from children brought up among brothers and sisters? Give cases, if you know of any.
7. The relative merits of private and public schools.
8. Recall any experiences or observations concerning chums and the ties that brought them together. What later broke the relation?
9. What can parents do to guide the friendships of their children?
10. What did Horace Bushnell mean by "the emancipation of the child"? Discuss the value of the phrase.
11. What would you have done in the following situation: A boy of eighteen, out with a comrade and two girls in his father's automobile, drove so far that he did not return until two A.M. His mother, waiting up to receive him, after reproaching him for the worry he had caused in four homes, told him that he ought to remember that it was not generous to the girls to keep them out so late, unchaperoned. He drew up angrily: "Mother, do you realize what you are saying? You are accusing your son of being no gentleman."
12. What, within your experience, have been the effects of the automobile upon the social life of children and young people? Of the motion picture shows?

FOR REFERENCE AND FURTHER READING

32. G. A. Coe: *A Social Theory of Religious Education.*
33. William McDougall: *An Introduction to Social Psychology.*
37. E. L. Thorndike: *The Original Nature of Man.*
102. W. B. Forbush: *The Boy Problem.*
103. H. F. Cope: *The Parent and the Child.*
104. S. M. Gruenberg: *Sons and Daughters.*
105. J. A. Puffer: *The Boy and His Gang.*
106. H. D. Sheldon: *The Institutional Activities of American Children*, *American Journal of Psychology*, vol. 9, pp. 425-448.

CHAPTER XI

Doing for Others

Are Children Naturally Selfish?

It has been the fashion, among certain writers on the psychology of childhood, to describe children as naturally selfish and egoistic. In this they have followed the lead of President G. Stanley Hall, whose theory has been that the development of the individual child recapitulates the stages through which the evolution of the race has passed. The following quotation from an article by two of his pupils is typical:

"Do we believe that the child recapitulates the history of the race? If so we may not be surprised to find the passion for property-getting a natural one, nor that the child lies, cheats, and steals to acquire it, or that selfishness rules the child's actions. Selfishness is the corner-stone of the struggle for existence, deception is at its very foundation, while the acquiring of property has been the most dominant factor in the history of men and nations. These passions of the child are but the pent-up forces of the greed of thousands of years. They must find expression and exercise, if not in childhood, later. Who knows but what our misers are not those children grown up whom fond mothers and fathers forced into giving away their playthings, into the doing of unselfish acts, in acting out a generosity

which was neither felt nor understood? Not to let these activities have their play in childhood is to run a great risk. It does no good to make the child perform moral acts when it does not appreciate what right and wrong mean, and to punish a child for performing acts which his very nature compels him to do, is doing that child positive injury. During the period of adolescence generosity and altruism spring up naturally. Then why try to force the budding plant into blossom? Instruct them by all means, teach them the right; but if this fails, do not punish, but let the child be selfish, let him lie and cheat, until these forces spend themselves. Do not these experiences of the child give to man in later life a moral virility?"[1]

Few paragraphs of equal length contain more propositions that are questionable than this. It affords but a one-sided view of the evolution of the race when it asserts that selfishness and deception are at the very foundation of that process; and its assumption that the child recapitulates the history of the race is either ignored or called into question by most psychologists of the present day. While it is true that children cannot be made unselfish by punishment, the recommendation that they be permitted to be selfish, to lie and cheat as they please, is strange counsel indeed. And the reasons given for this counsel are stranger yet and more than dubious: that otherwise the child's selfish impulses will remain pent up, to break out in later life; and

[1] Kline and Frances: "The Psychology of Ownership," *Pedagogical Seminar* vol. 6, page 455.

that to let these impulses have free play in childhood will not only cause them to expend themselves harmlessly, according to what these writers are accustomed to call " the principle of catharsis," but will give to later life " a moral virility."

To discuss these dubious matters is not now our business. We are concerned, however, with two other assumptions which are made in the paragraph quoted: that pre-adolescent children are naturally selfish, greedy, and dishonest; and that during the period of adolescence generosity and altruism spring up inevitably and quite as naturally. Are these assumptions true?

It may be granted that much of the behavior of children seems to be self-centered, and that this behavior may easily be thought to constitute evidence of a naturally selfish trend of disposition or character. It is not really such, however. The seeming self-centeredness of children's behavior, from time to time, is attributable to factors which are by no means the result of natural selfishness. Among these factors are:

(1) The fact that children, like all human beings, possess native instincts and tendencies to action which are self-preservative, self-protective, and self-regarding. These include the food-getting tendencies, hunting, grasping, collecting, hoarding, anger, fear, fighting, rivalry, envy, jealousy, the tendency to " show off " or in some way to assert one's mastery or superiority, and the like. These native tenden-

cies, be it remembered, are really for the good of the species as well as for that of the individual; it is only in their primary reference that they are self-regarding.

(2) The child is naive, open, and frank in his expression of his impulses and desires. He has not yet acquired the conventions which overlay and conceal the native impulses of older folk. He reveals himself without reserve; he expresses freely what he wants and tries at once to get it. He is perfectly natural and direct in his reactions to the situations in which he finds himself, whether these reactions be self-regarding or altruistic.

(3) The child is dependent upon the care of older folk. He begins life as a recipient, rather than as a giver, of good gifts. He has nothing to give to others, at first, except his own affection; there is nothing much that he can do for others, except to be his own happy self and to grow as children should. This is not to say that he may not begin very early in life to return the affection which is lavished upon him, to be kind, to give and to share of the little that is his, and to help in the common life of the home. The point is simply that his position is one of dependence, so that in the nature of the case he receives much more than he can give.

(4) The child's relative lack of experience makes it harder for him than for older folk to realize in imagination and feeling the needs and desires of others. More important than the power to see our-

selves as others see us is the power to realize how others feel. William James once said that the great difficulty of any race of men with superior power in dealing with races which seem to them to be inferior lies in their failure to realize that the people of these races " have insides of their own." The same fundamental difficulty is manifest in the relations of individuals. Few of us would choose to act tactlessly or wrongly if we could feel the ill results of our action as the persons who are hurt by the action feel these results. As we grow in experience, are brought into varying contacts with other folk, and come to know what disappointment and suffering are, as well as success and happiness, we become able to understand more fully and to realize in sympathetic imagination the points of view, the feelings and desires of others. The child's relative lack of experience makes it harder for him to do this. His behavior may be more self-centered, not because he is more selfish, but because he lacks data. He does not understand the life of others; he is unable to put himself by imagination in their places and to feel as they feel.

These are some of the reasons why children seem to be more self-centered than older folk. Over against them must be set the fact which recapitulationists are prone to forget; *that children possess also native instincts and tendencies to action which are unselfish and other-regarding.* If it be granted that the child's ability to sympathize with the feelings of

others is limited by his lack of experience, it is yet true that he possesses the original impulses of kindliness, pity, and the tendency to find pleasure in witnessing the happiness and welfare of others, which are characteristic of human nature. The social instincts do not wait to manifest themselves until the approach of the adolescent years. They are present and powerful in childhood, in the form not simply of gregariousness and special interest in the behavior of others, but in the form of native tendencies to find satisfaction in helping, communicating, sharing, giving, promoting the satisfaction of others, cooperating in social groups, and caring for dolls, pets, smaller children, even aged or ill adults.

Children possess both the self-regarding and the other-regarding impulses, then — the raw material which may be shaped into selfishness on the one hand or into unselfishness on the other. The direction in which the development of the child's character will move depends for the most part upon his experience, that is, upon the environment in which he grows up, the instruction and training afforded him, and the motives which are appealed to by those about him and by the conditions in which his life is cast.

The dogma that generosity and altruism spring up naturally during the adolescent years fails to give due recognition to the other-regarding instincts of pre-adolescent childhood and overstates the difference, in this regard, between childhood and youth. It overloads the sex instincts, attributing

to them the springs of all unselfishness in life. It makes "conversion" necessary, for according to this theory there must be a face-about from the egocentric basis of the child's behavior to the altrocentric basis of that of youth; and it conceives this conversion in purely "natural" terms, as the moral correlate of a physiological process, which takes place inevitably. It supports itself by painting a too roseate picture of youth's unselfishness, ignoring the self-centeredness and self-satisfaction which are quite as characteristic of young folk in the 'teens.

The Christian Way

The Christian way of life is the way of unselfish cooperation, of mutual regard, of love and service. "Whatsoever ye would that men should do unto you, do ye even so unto them." "Thou shalt love thy neighbor as thyself." "The Son of man came not to be ministered unto, but to minister." "Whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be servant of all."

The Christian way of life is the only way of ultimate success for human society, the only way in which human welfare can be effectively promoted and the prosperity of the world assured. This should need no saying after the experiences of the past few years, were it not so obvious that we have not, after all, learned their lesson.

In a world where men are as interdependent as

we have come to be in this twentieth century, the only choice is between the Christian way and ruin. Can business be organized upon a Christian basis? Will the Golden Rule work? Can nations cooperate for the welfare of the world? If these questions cannot be answered in the affirmative, we are headed straight toward a breaking-up of civilization beside which the overthrow of the Roman Empire will seem to have been a matter of minor consequence.

The Christian way is not a way of weakness, of self-abnegation, of the incompetent and servile virtues, as Nietzsche would have had us think. It is the way of productive efficiency, of self-development sound and wholesome because objective-minded and socially motived. It is the way of fairness and mutual good-will, of gratitude and self-respect, of loyalty and cooperation, of good workmanship, of democracy when democracy is at its best.

Training Children in Unselfishness

How shall we train children in this way? How shall we foster and develop the unselfish, loving, productive impulses which they all by nature possess, and how redirect and shape toward worthy ends those which are self-regarding? How shall we help them to grow into men and women who will live and do for others rather than merely for self?

To do this is clearly not something separate and distinct from the rest of their education and training. The fact is that every aspect of the child's

life has its selfish or unselfish side, and that everything that parents can do to contribute to the wholesome up-bringing of their children has its bearing upon their training in ideals and habits of unselfishness and service. All that has been said in the earlier chapters of this book, therefore, about the child's play, work, study, books, and friends, about the home atmosphere and the forming of right habits, even about physical health and strength, constitutes part of the answer to these questions. The whole of the child's education should be motived by the Christian spirit and should contribute to his service in the Christian way.

More specifically, we shall train our children in unselfishness, (1) by associating them with ourselves in the life of a society which is so motived. The surest way to develop the spirit of love and service within a child is to bring him up in a home where love, kindliness, and mutual good-will are the constant motives of the every-day life of the family. And the greatest obstacle to such education lies in the fact that, as they grow, children come into contact with so many other social groups which are not so motived.

(2) Children should be treated as *persons* within the social group, whether this be the family or the larger, less intimate groupings of society at large. It should be recognized that they have both rights and duties; and their rights should be respected and the full performance of their duties required. They

have ideas and feelings of their own, too; they begin to reason things out for themselves at an earlier age than we are wont to think, and their judgments are often surprisingly sound, considering the limited data at their command. We can hardly expect them to develop a sound regard for the ideas and feelings of others if their own are continually ignored and even outraged; to respect the rights of others when respect is not paid to their rights; or to develop a sense of duty when no real responsibilities are committed to them, and they have no reason to feel that any part of the common welfare and happiness is actually dependent upon them.

(3) Children may be trained to understand the relations in which they live and the reasons for mutual helpfulness; and they may be helped to imaginative realization of the feelings and desires of other persons, and to the idealization of the causes which call upon them for loyalty and devotion. This, which is the more intellectual element of the child's education in unselfishness, is fundamental. If one understands the reasons for social conventions and courtesies, he is more likely to observe them than if they are presented to him as merely arbitrary habits upon which older folk have agreed. To know "how the other half lives" is necessary before one can throw his energies whole-heartedly into the effort to secure for them better conditions. To understand the part played in our common welfare by policeman, postman, dairyman, grocer, miner,

or railway engineer will not only beget in the child a more unselfish attitude toward them as persons, but serve to awaken within him the ideal of service in every vocation of life. Every story of loyalty and devotion, every narrative of great deeds, every portrayal of the heroes of human history, will help him to appreciate and to idealize the causes which are worth living for and dying for.

(4) Children should be afforded such opportunities for cooperation, for giving and for service as will appeal to the higher, more unselfish motives within them; and parents and teachers should place their main reliance upon these higher motives rather than upon those that are lower and more self-regarding. When one considers the motives to which appeal is so often made in the education of children — fear, pain, personal rivalry, material reward, and the like — the wonder is that so many of them ever grow up to be wholesomely unselfish folk. The spirit of the schools has greatly changed in this respect. The introduction of project methods, group cooperation in study and recitation, and pupil self-government has done much to socialize the life of progressive schools and to bring about a higher and more effective type of motivation. There are homes that could well profit from the examples of the schools in this respect. Pestalozzi wanted to make his school embody the spirit of the home. Some homes, today, might learn the spirit of the school. It is pathetic when a mother says, as one did recently:

"I wish I could handle John as well as his teacher does. He will do anything for her, but he won't for me."

Social Service and Missionary Education in the Church School

The church exists to promote the Christian way of life. It seeks, through the church school, to educate its children in that way. The curriculum of the church school, therefore, must include more than instruction in the Bible, indispensable as that is; there must be training in Christian worship and Christian service. Every class should be not only a study group but a service unit as well.

Progressive church schools are bringing into their life and work the same spirit of social cooperation and service which we have seen to be characteristic of the better schools generally; and the church schools add to this a directness of motive and a loyalty to Christ which are not open to the public schools because they may not teach religion. The church school needs to make no reservation. It can, directly and whole-heartedly, embody in its life the spirit of Jesus Christ. That, indeed, is the central purpose for which it exists. And it best embodies that spirit, not merely by telling children about it, but by helping them to live it.

The church school should afford to its pupils, therefore, opportunities to do things for others in actual service for Christ's sake. That will mean

sometimes the giving of money, sometimes the making of gifts, sometimes the sharing of privileges in personal fellowship. In any case, the children themselves, after learning definitely of various needs and opportunities, should choose the object to which they wish to devote their service and their gifts. Simply to have a schedule of benevolences made out for them by teachers or church boards, even though it be carefully explained to them from time to time, has little educative value. The children themselves should decide for whom they want to do something, and what they want to do; they ought to see the results of their service, and if possible come into personal association with those for whom they do it. If they give money, it ought to be their own, earned or taken out of their allowance, instead of a sum which is merely transferred at their request from their fathers' pockets. A boy of six was so impressed by a set of Chinese children's clothes sent straight from China to his Sunday school by the missionary pastor whom his church supported, that he gave his whole capital, $1.60, slowly accumulated from an income of ten cents a week, to help buy a saxophone which the missionary requested.

The missionary education of children is a natural, inevitable part of this training in unselfishness and social service. For the world has become so interdependent that there is no longer any clear dividing line between near and far, between social service and missions, and between home missions and foreign

missions. Missionary education may no longer be a thing apart, a sort of extra, added to the ordinary life and curriculum of the church school. It is taking its place, naturally and normally, as an integral part of the whole program.

No child is fitted to be a citizen of the world today and tomorrow who is not growing into the spirit of unselfish service, and whose education in such service is not carrying him into ever wider fields — family, school, community, nation, the world. That children should be so educated in the Christian way is the primary business of the Christian church.

FOR INVESTIGATION AND DISCUSSION

1. Are pre-adolescent children more selfish or more self-centered than adolescents? Give reasons for your answer. 32, 34.
2. Give some evidences of the self-centeredness of childhood, or of the existence in children of the self-regarding instincts.
3. Give evidences of the unselfishness of children or of the existence in children of the other-regarding instincts.
4. In what sense is conversion natural in the adolescent years? If possible, look up and evaluate the view of Stanley Hall and his pupils. Be sure to make clear just what you mean by conversion. 32.
5. Will the Golden Rule work in business? In politics? In international relations? Give reasons for your answers, and cases if you know of any.
6. How may children be trained to be unselfish? 32, 34, 109, 112, 113.
7. Can one be too unselfish? How would you set limits beyond which unselfishness should not go? Is there such a thing as a rational egoism? What would you understand by it?
8. How can the imagination be broadened and developed so as to realize more fully and concretely the purposes, desires, and feelings of others? 112, 113.
9. What are the functions of children in society? Name some of their rights and some of their possible responsibilities. 32, 109.
10. The motives to which appeal may be made in the education of children, and the bearing of these motives upon the moral education of children. 32, 34, 109, 113.
11. The possibility of graded curricula of social service in the church school. 110.
12. The missionary education of children. 107, 108, 111.

FOR REFERENCE AND FURTHER READING

32. G. A. Coe: *A Social Theory of Religious Education.*
34. E. E. R. Mumford: *The Dawn of Character.*
103. H. F. Cope: *The Parent and the Child.*
107. Frederica Beard: *Graded Missionary Education in the Church School.*
108. R. E. Diffendorfer: *Missionary Education in the Home and School.*
109. Hugh Hartshorne: *Childhood and Character.*
110. W. N. Hutchins: *Graded Social Service in the Sunday School.*
111. Gertrude Hutton: *Missionary Education of Juniors.*
112. F. C. Sharp: *Education for Character.*
113. Sneath and Hodges: *Moral Training in the School and Home.*

CHAPTER XII

Training the Devotional Life

What is it to be a Christian?

In the early days of the Christian Church, before Christianity became the religion of the Roman empire, admission to its membership was not as simple a matter as it usually is now. Candidates for membership were enrolled as catechumens, placed on probation, and given a systematic course of instruction in the doctrines and practices of the church, for a period which varied from a few weeks or months to several years. This period culminated, during Lent, in forty days of fasting, prayer, initiatory rites, and instruction, which ended at Easter with the baptism of the candidates and their admission to the Lord's Supper. Just before baptism, a ceremony was enacted which symbolized the meaning of the step which they were about to take, with a dramatic vividness which must have made a lasting impression upon all who went through it. The candidate was led, alone and clothed in white, to the eastern porch of the church; there he stood with his face toward the west, which was supposed to be the abode of the powers of darkness, made a gesture of abhorrence, and said, "I renounce thee, Satan, and all thy works and ways, and all the vain pomp

and glory of the world," which he followed by spitting at Satan in token of utter disgust and renunciation; then he faced squarely about toward the east, and lifting his arms up toward heaven, pledged his life-long loyalty in the words, "And I enlist with thee, O Christ."

To be a Christian is to be a follower of Jesus Christ. Nominally, that is easy in a world which owes so much of what it calls civilization to his influence. Really, it is not easy, for it involves one's commitment to principles of life which the world does not yet fully understand or accept. Today, quite as really as in the earlier centuries, it means enlistment and service with him.

Those only are Christians who choose Jesus' way of living rather than the way of self-indulgence; who follow him in the way of love, good-will and service; who come, not to be ministered unto, but to minister. There is deep significance in the term which is applied to the followers of Jesus in the Acts of the Apostles, where they are repeatedly referred to as those who are of that "Way." Christianity is essentially a way of living — the way that Jesus taught and practised.

But that is not all. It is a way of living that is sustained and strengthened by a way of thinking about God, an attitude toward God, and an experience of the love and grace of God, which the followers of Jesus may share with him who was their Master. Just as he lived his earthly life in open and constant

fellowship with the God whom he conceived to be an ever-present, loving Father, we who follow him may live. We, too, are the children of God. And if we fail to keep in contact with our Father, we fail at the point where lay Jesus' source of strength and courage. It will be hard to live in Jesus' way because we lack his dynamic.

The Christian life includes both work and worship, then; the service of God and communion with him. It is more than morality, more than a program of deeds, however generous, loving and noble these may be. It is morality motived by an attitude toward God, and made possible by his presence and help.

The Christian Education of Children

That we wish our children to be Christians follows as a matter of course if we are ourselves followers of the Master. We have learned from him the secret of life itself — life more abundant, the life that is life indeed, of real and eternal worth.

We cannot begin too early the education of our children in Jesus' way. It is possible, as Horace Bushnell put it, so to bring up children that they shall never know themselves to be anything other than children of God. It is a mistake to wait until adolescent years, and then to hope for some cataclysmic experience that will turn to him hearts and lives which have not been trained to know him.

The Christian education of children is not something apart from the rest of their education; it

consists rather in the Christian motive and spirit which animates the whole of their upbringing. There is no phase of the life and training of children which we have discussed together in the present course, which has not its direct bearing upon the development within them of Christian character. Even sound physical nurture, to quote Bushnell again, is a means of grace. The forming of right habits, the expansion of life through play, work, and study, the companionship of good books and friends, growth in unselfishness and in the capacity and disposition to serve, all are important elements in their training for Christ. Enlistment with him involves the whole of life. It demands all that we are and can be when at our best. And it makes the best possible for us.

The training of the devotional life of children is but a part of their Christian education, therefore. It is that part which brings them consciously into communion with God through Christ. It aims to develop within them the power to know God for themselves, to love him and worship him, and to live in the happy realization of his presence and sustaining power.

The Principle of Personal Association

There are two principles, in a sense opposite yet really complementary, which are fundamental in the training of the devotional life of children. They may be termed the principle of personal association and the principle of adaptation.

The principle of association follows from the fact that education is a social process. Teaching takes place wherever there is a fellowship of old and young, or of those who are relatively mature and those who are relatively immature — a fellowship which involves some body of common interests and communication of various sorts, whereby those who are more experienced are enabled to render some degree of aid and guidance to the less experienced. In the lack of such fellowship, the attempt to teach becomes a formal and ineffective procedure.

Applied to the devotional training of children, this means that they are best taught to worship God by their natural association with ourselves, who are their parents and teachers, as we worship him. That seems so obvious as to need no statement. Yet we often transgress this principle. We do so when we simply teach our children to "say their prayers" by themselves when they go to bed at night, but fail to associate them with ourselves in worship as a family group or in giving thanks to God for our daily bread when we sit at table. We transgress this principle, again, when we send our children to Sunday school and church because we deem it to be a good thing for them to get something in the way of religious training, but do not go with them ourselves. We transgress it when we undertake, within the church, to beget in them the church-going habit and to train them in worship by setting them apart from the rest of us in a "Junior Congregation" with

separate services of their own, instead of giving them a place and a share in the regular church service, expecting them to attend with the rest of the family and to sit with the rest in the family pew. Our teaching is likely to fail in these cases because there is lacking the influence and example of the elders, the zest of common interests and the bonds of personal association which are needed if it is to be vital and real.

The Principle of Adaptation

The second principle is that of adaptation. The child's share in our common life and enterprises must be such as lies within his powers. We must take pains, moreover, to insure that he understands, in so far as he can, the motives and issues of the life in which he finds himself associated with others.

Applied to the training of the devotional life of children this means that they should not only be associated with ourselves in life and worship, but that they should be afforded definite instruction in explanation of the Christian beliefs and motives, and training in the cultivation of these motives and in their expression in service and worship. It is the recognition of this principle that has led, in late years, to the movement for graded lessons, graded missionary education, graded social service, and graded worship in our church schools.

Teaching Children to Pray

The central act of worship is prayer, which is, as Clement of Alexandria long ago phrased it, "conversation with God." For Jesus, the possibility and the value of prayer was a corollary of his belief in the Fatherliness of God. He came to God, and encouraged us to come in the same natural, loving, trustful way which is characteristic always of the child's approach to father and mother.

Teaching the children to pray is in general the last thing to be given up in homes which have begun to lose the vital spirit of religion. Even in homes where the family never gathers in common worship, where thanks is never given to God at table, where the parents do not go to church and where there is no evidence that they maintain individual habits of devotion, the children will be taught to "say their prayers" at night. Just in itself, this amounts to little. But it is something; and it indicates the vague presence of a conscience with respect to the matter which is sound.

The devotional training of a child rightly begins with the mother's teaching him to pray. And that should be as soon as he is able to speak well enough to address to God even so tiny a prayer as "God bless us all. Amen." So she will begin to establish within him the habit of prayer. Be it granted that he cannot yet understand just what it means; in this, as in most other respects, the education of

children should begin with the formation of habits rather than with understanding.

In this beginning, of course, the mother will tell the child what to say; she furnishes him with a brief form of prayer. Throughout childhood, parents do well to continue this practice, furnishing their children with desirable forms of prayer, which may serve both to express their present needs and to awaken them to new and higher aspirations. When Jesus' disciples asked him to teach them to pray, he gave them a form — "After this manner pray ye." And the Christian Church, throughout the centuries, has amassed a rich treasure of forms of prayer, of which no Christian can afford to be ignorant. They are among the most precious of the church's resources for the development of the spiritual life of its members.

The dangers in the use of forms of prayer are obvious. They may become mere forms, made mechanical through repetition, and almost wholly lacking in meaning and vitality. They may prison the child's spirit instead of setting it free; they may even foster insincerity. If these dangers are to be avoided, and the full value of such forms realized, the following counsels should be observed:

1. There should be a revision, from time to time, of the child's forms of prayer. He should be furnished new forms, helped to revise the old forms, and encouraged to devise forms of his own. "I wish my parents had never taught me to say 'Now I lay me

down to sleep,'" said a college student; "it has simply been the line of least resistance for me in prayer, and I feel that it has greatly hindered my spiritual growth." The trouble was not, however, that her parents had taught her the old familiar form from the New England primer; it was rather in the fact that they had taught her nothing else.

2. The parents should concern themselves with the child's preparation for prayer as well as with the act of prayer itself. As fast as he becomes able to understand, they should tell him about God and his ways, not so much in formal instruction, but as an explanation of the deeper motives of their own life, in which the child finds himself associated. And at the close of the day, just before bedtime, there should be a period, however brief, of happy fellowship of parents and children, which may or may not include a few moments of family worship, but in any case constitutes a preparation for the prayers with which the children end the day. The mother attempts the impossible who suddenly looks at the clock, hurries the children off to bed in spite of their protests, then commands them to pray. Most of us do not take enough time with our children; surely the hour between the evening meal and their bedtime should, whenever possible, be devoted to them.

3. The child should be encouraged to spontaneous prayer. His desire to express himself to God will soon outrun the forms which have been furnished him. He will have things of his own which he wishes

to say to God. He should be encouraged to say them as he himself may choose, in all reverence but in the natural freedom of his childlike trust.

"The child's spontaneous prayers should at first be in addition to, rather than a substitute for, the forms of prayer which have become his daily habit. . . . Increasingly, as he grows older, his spontaneous prayers will furnish the material for his education in prayer. It is all too easy, of course, for the child to lapse into mere habits of spontaneous petition, and thus to acquire ill-considered and inadequate forms of prayer, whose only virtue is that they rose in the first place from within the child himself. The parents will do all that they can to guard against this, as they guide the child's preparation for worship, and as they talk to him about God and about the meaning of prayer. And they will encourage him to construct forms of prayer for himself which express the really dominant thoughts and desires of his life, rather than the chance aspirations of an hour or a day."[1]

4. The child should be taught the meaning of prayer. His ideas concerning its meaning and value should not be left to be formed by practice alone; but his parents should talk with him about it, as occasion arises, and help him to form right ideas concerning it. The misconceptions of prayer to which we are most liable are doubtless to regard it as mere petition, ignoring its worth as communion or fellowship with God; to expect immediate answers,

[1] Weigle and Tweedy, *Training the Devotional Life*, p. 21.

granting our requests in just the way we proffer them; to regard it as a sort of magic spell insuring our welfare, or as a kind of price that we pay to God for his protection.

The apperceptive basis for a true understanding of prayer, happily, lies well within the experience of even a little child. Let us not forget that when Jesus sought to make clear to his disciples the meaning of prayer, he explained it in terms of the father-child relation. Every child who is brought up in the right sort of home knows what it is to seek the presence of father and mother, not because he is always seeking some gift, but just because he wants to be with them; knows what it is to receive good gifts, protection and care, not because he asks for these, or casts a spell, or pays a price, but just because he is the child of parents who love him; and knows what it is to have his wishes denied and requests refused, not because his father and mother do not love him, but because they do love him and know best what is good for him — or think they do. With the exception of the last clause, all this is true of our relation to our heavenly Father. The child's experiences of parental care constitute the basis upon which he may understand the character and disposition of God and the meaning of prayer.

The training of the child's devotional life thus depends, ultimately, upon the degree to which his parents incarnate within themselves and exhibit in their lives the Spirit of God. "The fundamental

question to every parent is this: Are you so living that your children may take your love and care and reasonable wisdom as the basis for their beginning to understand their heavenly Father, and that their love for you and confidence in you may not unworthily serve as the type for their love of God and trust in him?"[1]

At a Student Conference of the Y. M. C. A. at Lake Geneva, one summer, great stress was laid upon the thought that one ought to seek to know and follow the will of God in the choice of his life-work. One evening a young man of twenty-two, who had just graduated from college, asked one of his old teachers to walk off in the woods with him. "I want to do this thing they are talking about," he said; "I want to find out God's will for me, and do it, unless he wants me to be a doctor, or a preacher, or a missionary. Do you think that is all right?" The teacher felt fairly sure that God did not want him to be any one of the three. He knew that the boy was planning to go into business with his father, and it seemed to be just the thing that he was cut out for, and, so far as the teacher could tell, what God wanted him to do. But the teacher felt that that was not for him to decide, so answered quietly: "One might as well not pray at all about his life-work as to pray with reservations like that." They talked the thing through; and the boy surrendered his will to God in prayer — "O God, show me what

[1]Weigle and Tweedy, *op. cit.* p. 22.

you mean me for and want me to do; and I'll do it, no matter what it is."

It was late when they went back to their tents to sleep, for they talked over many things. The next morning early the boy was back for one more word. "I wanted to tell you, sir, what happened last night. I couldn't go to sleep for a long while, for I kept worrying about what I had done, and wondering what God wants me to do; when all at once I thought of something. I said to myself: Here, Bob, you've been planning to go into business next month, not because you know that you will succeed in it, for you don't know a thing about it, but because your father is a good business man and a good dad, and you're just following his judgment. And then it occurred to me that that is just what I am doing now with God. I'm only trusting my heavenly Father's judgment. Then I turned over and went to sleep."

The boy had caught the secret of real religion. And it had come, as it so often does, through his appreciation of earthly fatherhood. If his dad had not been a man of sound judgment, that way to the understanding of God would have been closed.

The Child and the Bible

God speaks to us, as well as we to him. He speaks in countless ways in the world about us and in the still, small voice within. Rightly, we attribute preeminent value to his Word as it is contained in the

Bible, which is the record of his revelation of himself in the life of the Hebrew people, culminating in the life and teaching of Jesus Christ, in whom dwelt the fullness of the Godhead bodily.

It is a great loss that many children of today fail to get the acquaintance with the Bible that was afforded to children of former generations. We are so much better equipped in these days to understand the Bible that there is no excuse for this failure.

Bible stories should have their place, with other stories, early in the life of the child. As he grows to own books of his own, he should be given some of the admirable books of Bible stories which are now available. Those by Dean George Hodges are good examples of books which use other than Biblical language; those by Frances J. Olcott use the words of the Bible itself, selected and arranged in modern literary fashion.

When he has learned to read easily, the child should be given a copy of the Bible itself, preferably in the American Revised Version. He should learn to use it in his daily study of his Sunday-school lesson, and to take his part in the family worship. Best of all, he should begin the practice of reading it daily, in connection with his stated habit of prayer.

With this in view, parents should guide their children to the passages which will be of highest devotional value to them. It is foolish to ask a child to read his Bible, without helping him to some plan for its use in his devotions. Many grown folk use

it unintelligently; how much more will children if they are not given the guidance which they need. Many of the passages, of highest devotional value, should be memorized — this, indeed, is the principle upon which should be based the selection of biblical material for memorization.

A word of protest should be added against the statement, so often made, that the Old Testament is the proper material for childhood, and the New Testament for adolescence. It is part of the exaggerated antithesis between childhood and adolescence that we owe to the misleading of the recapitulation theory. We have detained children too long, often, in the more primitive portions of the Bible. We need not wait until adolescence for the basis to be laid in the social instincts for their interest in the events and teachings of the New Testament.

Family Worship

This chapter must not close without a repetition of the principle with which it began — the most effective means for the training of the devotional life of children is their personal association with older folk in worship. It matters little how careful we are to instil within them sound habits of private prayer, or how much we do to help them understand their Bible; unless they find the Bible to be revered and read by those whom they most admire, and prayer to be their established custom, they will in time come to look upon these as childish things, to be outgrown

with the advancing years. And it is not simply for the sake of the children; it is for the maintenance of our own spiritual lives that we stand sorely in need, in this twentieth century, for a reinstitution, in countless homes, of the good old custom of family worship.

FOR INVESTIGATION AND DISCUSSION

1. The relation of work and worship, service and prayer, in the Christian life.
2. The possibility of bringing children up so that they shall never know themselves to be anything other than children of God.
3. The influence upon Christian character of the factors hitherto studied, in earlier chapters of this course.
4. Ways, other than those named, in which we transgress the principle of personal association in the upbringing of our children.
5. How can we retain the values of personal association, yet have graded religious education for our children?
6. What is your conception of the meaning and value of prayer? Give reasons for your answer.
7. Advantages and limitations of forms of prayer.
8. Possibilities of the children's bedtime story hour.
9. Examples of the way in which a child's faith in God depends upon the character of his experience with his earthly parents.
10. Compare some typical volumes of Bible stories, evaluating the strong and weak points of each.
11. Study and criticize the list of suggested passages from the Bible for memorization which is given in Weigle and Tweedy's book on *Training the Devotional Life*, chapter 6. Compare with some other lists. Make out a list of your own, and a plan for using it in the devotional training of a child.
12. Find the New Testament books or passages which are clearly adapted to use with children.
13. Family worship: the need, and the practical problems involved in its reinstitution.

FOR REFERENCE AND FURTHER READING

35. E. E. R. Mumford: *The Dawn of Religion in the Mind of a Child.*
103. H. F. Cope: *The Parent and the Child.*
109. Hugh Hartshorne: *Childhood and Character.*
114. Frederica Beard: *Prayers for Home and School.*
115. H. F. Cope: *Religious Education in the Family.*
116. Ozora Davis: *At Mother's Knee.*
117. W. and M. Gannett: *The Little Child at the Breakfast Table.*
118. George Hodges: *The Training of Children in Religion.*
119. Meyer and Kennedy: *The Training of the Devotional Life.*
120. T. C. Richards: *Young Men and Prayer.*
121. Margaret Slattery: *A Girls' Book of Prayer.*
122. William Watson: *Prayers for School Boys and School Girls.*
123. Weigle and Tweedy: *Training the Devotional Life.*

CHAPTER XIII

The Child and the Church

No one phrase, perhaps, better describes the church than that which Paul used: it is the body of Christ. That is, it is the embodiment in the world of his spirit; it seeks to do his work, throughout the generations, as he would have it done; it undertakes to be the channel and instrument of his expression of himself in and to the world.

Whole-hearted Christians cannot rest content with a religion or a morality that is merely individual. The spirit of Christ is essentially social. He came to minister, to give himself for others. His gospel is one of good-will and mutual service. The Christian Church is the fellowship of those who believe in Christ and endeavor to live in his way; it associates God's children in the worship of their common Father; and it organizes them in order that they may render more effective service in Christ's name, both to God and to their fellow men.

Just so surely, therefore, as we desire that our children shall become followers of Jesus Christ, we will bring them under the influences of the Christian Church and desire that they become its members. Throughout the whole of their Christian education, the church may have a part which is second only, in

fundamental importance, to that of the family and the home. Through the church Christian influences will be brought to bear upon them and Christian instruction afforded them; and they will find in it natural avenues for the expression of their growing Christian impulses and motives as they associate themselves, in its fellowship and varied activities, with older folk and with others of their own age.

The Dedication of the Child to God

The child's connection with the church begins in early infancy, when his parents dedicate him to God, claim for him God's covenant of grace, and promise on their part to bring him up in God's way — as Paul puts it, " in the nurture and admonition of the Lord." Since early in the life of the church, this has been deemed the appropriate time for Christian baptism, the parents taking the vows on behalf of the child. He is thus constituted, even in infancy, a member of the church; and his parents undertake so to bring him up that he shall fulfill that membership, and in due time be prepared to take upon his own shoulders the engagements that they then make for him.

Those branches of the Christian Church which refuse to baptize infants believe none the less in such an early dedication of the child to God; and many have appropriate forms for that purpose. Their dissent from the practice of infant baptism is because they believe that the rite of baptism, with

its rich symbolic meaning, belongs to a stage of Christian experience which is impossible for little children, and that no one, even a parent, can take its vows on behalf of another.

Whether it take the form of baptism or not, the importance of such a dedicatory service is clear. In it the parents bind themselves to bring up their child as in God's sight and for his service; and the church acknowledges this child, born to parents who are its members, as a member also, though a member in tutelage, dependent in this as in other respects upon the loving care and wise teaching of his parents. The parents are thus brought into conscious relation with God and with the church, as they undertake to foster and to guide the precious new life which has been entrusted to them.

The Church Membership of Children

Churches differ in their practice with respect to the church membership of children. It is obvious that some distinction must be drawn between children, whose covenant rests upon vows made in their behalf by their parents, and those who, having reached an age of discretion and responsibility, have assumed these vows for themselves. The former are in a status of dependence; they are members of the church in much the same sense that they are citizens of the republic, born to this heritage, but not yet grown into full and responsible possession of their birthright. Some churches recognize baptized

members and confirmed members, the rite of confirmation being that by which children baptized in infancy take upon themselves — "with their own mouth and consent ratify and confirm," as the Book of Common Prayer has it — the vows made in their behalf. Others distinguish baptized members from communicant members, admission to the Lord's Supper being granted only to those who have taken the vows of discipleship for themselves. Others, which admit children to the Lord's Supper at an early age, distinguish between child members and voting members, the latter class including those only who have made their own profession of faith.

In whatever form this distinction is drawn, it is important that the church should make of some practical effect the membership of little children who have not yet reached the age when they may shoulder their own Christian responsibilities and so be admitted into full, voting membership. They should be made to feel that they belong to the church, and that it belongs to them; that they are growing up within the church, not that they are outside of it, waiting until the call comes to enter.

With this in view, the list of baptized members should be published from time to time, whenever the list of communicant or voting members is published, as in the year-book of the local church, for example. In any reports of the number of members, as for inclusion in the year-book of the denomination at large, figures should be given for members

of both classes. It may be said that such lists or figures can mean little to the children; but they will mean much to the grown-ups by way of recalling them to a truer view of the relation of their children to the church. It is all too easy even for those who practice it to take an absurd view of infant baptism, regarding it merely as a sort of magic rite which insures the child's salvation in case he should die before coming to the age when he can choose for himself, and forgetting entirely its significance as the covenant whereby the child is admitted, in the name of his parents, into the fellowship of the Christian Church. And too many churches have made it easy to forget this significance, for they have simply baptized children, made a record of the fact, and then, to all appearances, promptly forgotten it.

There may be from time to time a public service for the baptized members of the church, when these children may be made to feel their membership and place within the Christian fellowship. Many churches are finding that Children's Day may be given a new significance if, instead of jingling through a ready-made program of songs and recitations about the birds and flowers, set to dance-music, they regard it as the church's day with her children — a day when the church renders due recognition to its child members, when they are given opportunity to exhibit their loyalty to their church and to render account of their service, and when other little

children are brought to the church to be received by baptism into its membership.

Child members may share in the activities and benevolences of the church, in the measure of their desire and ability, just as children shared in the various win-the-war activities of this country during the war with Germany, such as food-conservation and the buying of War Saving Stamps.

Some churches have organized their child members into a junior congregation with deacons and other officers analogous to those of the church itself. Though the plan has succeeded well in some places, its value is in general doubtful. The junior organization easily degenerates into a parody of the senior; and besides, what is needed is to beget within the minds of the children a sense of their membership in the real church, rather than to gather them apart in an imitation of it. The plan is much like that of the School City in the public schools, which undertakes both to teach civics and to maintain school discipline by organizing the children after the fashion of a city, with mayor, council, magistrates, policemen, etc., chosen by themselves from their own number. In spite of some undoubted values both as a dramatic method of instruction and as a means of pupil self-government, teachers generally agree that it is better to get the pupils interested in the purposes, needs and enterprises of the real community in which they live.

For convenience, we have spoken in this section of

the church membership of children in terms which imply the practice of infant baptism. It should not be forgotten that what has been said applies as well to the membership of children in churches which choose some other form of dedication on the part of the parents, reserving baptism to mark the entrance of the individual upon full, responsible, voting membership.

The Church School

The church should maintain a school for the religious education of its child members and of other children who may come under its influence. It has become clear in our day that the churches, in any American community, have an educational responsibility. It devolves upon them to provide that part of the education of children which the public schools cannot provide, that is, their education in religion.

We are committed in America to the principle of free, tax-supported schools, publicly controlled and directed, to promote the common welfare of society and to serve as the instrument of democracy. The opposed policies, of parochial schools on the one hand and of private schools on the other, involve not only waste and inefficiency, but a fostering of sectarian divisions and class distinctions which is contrary to the spirit of this country. The development of the public schools of America is one of the most essential and significant achievements of our history as a people.

It is impossible, however, for these schools to teach religion. That is because of the great diversity of religious beliefs among us, and because of the determination, grounded in the principles of our fathers, that this shall be a land of religious toleration and of individual freedom to worship God according to the dictates of conscience.

The lack of religious teaching in the public schools is a serious limitation. Education without religion will become in time a menace to the future of America. The way out lies with the churches. It is their duty to maintain church schools for the teaching of religion as competent in this field as the public schools are competent in the rest of education, which may thus supplement the work of the public schools and render complete the education of our children.

The traditional Sunday schools could not fulfill this educational function, for these among other reasons:

(a) Their ungraded, "uniform" lesson prevented correlation with the rest of the pupil's education and, worse yet, limited instruction largely to the narrative portions of the Bible.

(b) They devoted only from twenty minutes to half an hour in each week to the lesson; and their teachers were for the most part untrained and incompetent.

(c) Their program was one of instruction merely, which did not meet the desire and need of children and young people for activity. There sprang up

within the churches, therefore, many other organizations for training in wholesome social living and in various forms of Christian service, such as mission bands, boys' clubs and girls' clubs, junior, intermediate and senior societies of Christian Endeavor, Boy Scouts, Girl Scouts, Knights of King Arthur, etc.

(d) They too generally lacked organic connection with the church and failed to beget in their pupils a sound sense of membership in the church, loyalty to the church, and growth in grace within the church.

The traditional Sunday school, however, is fast becoming transformed. *Making the Old Sunday School New* is the apt title of a recent book on the subject. The past twenty years have witnessed the beginning of a great movement in the churches of America toward better religious education. Much has been done, but much yet remains to be done; we are only beginning to realize the opportunity and responsibility of the church for the teaching of religion.

The new Sunday school has lessons graded to meet the needs and abilities of its pupils, and a graded departmental organization. It tries to select and to train competent teachers. It is acquiring better methods of teaching religion, and out of experience is developing a sound religious pedagogy. New buildings are being erected for their schools by many churches, designed with a view to educational utility, and furnished with adequate material equipment. These schools undertake to supervise the study of their pupils, and to correlate their education in

religion with the education which they are gaining in the public schools. They provide, in many communities, week-day instruction in religion and week-day activities, as well as instruction at the Sunday hour. Their curriculum includes instruction in Christian doctrine and in the problems of applied Christianity as well as in Biblical history and literature, and training in Christian worship and in active Christian service as well as instruction in Christian truth.

The term "church school" is becoming widely used as a name for the whole educational organization whereby a local church seeks to promote the religious life and growth of its children and young people and to train its adult members for more effective service. The name is appropriate in view of the facts that this work is not confined to Sunday, but extends to week-day hours as well; that it includes in one consistent, comprehensive educational program all the various organizations for children and young people as well as the Sunday school; and that the church itself is responsible for the conception and administration of this program.

It is our duty as parents not simply to send our children regularly to the church school, but to get acquainted with its ideals and methods, to know what it is teaching them, and what is expected of them in the way of work and study, and to find out in what ways we can cooperate with their teachers to promote their religious education. This was easier

in the days of the old-fashioned Sunday school, with its uniform lesson, which was the same for all, old and young; but it is quite as possible now that the children's lessons are graded, and it is more interesting and profitable.

It is our duty, again, to attend the church school ourselves, both for the sake of influence upon our children and association with them, and for the sake of our own better education as Christians. It would mean much to the Christian Church could it enlist the greater body of its adult members in classes for the study and discussion of the principles and practical problems of religious faith.

More parents ought, further, to undertake service as teachers in the church school. Here is an opportunity for work in Christ's name which is directly religious in character, and of fundamental importance. It is work, moreover, for which their experience as parents constitutes a splendid qualification, if they will add to this the training and study which preparation for teaching requires.

Church Attendance

It is desirable that children should early acquire the habit of attendance at the church's public service of worship; and it is important that this service should so take cognizance of the presence of the children, and meet their needs as well as those of grown-ups, that they will feel themselves to have a real part and place in it.

While it may be desirable, for sake of a training in worship more exactly adapted to children's abilities and needs, to have them meet apart from their elders in a junior congregation, this should by no means become a substitute for their attendance, with their parents, at the regular services of the church itself. This more carefully adapted training and education in worship may best be carried on, at all events, as a part of the work of the church school.

It is the practice of many churches to have the children of eight years old and under, who are in the beginners' and primary departments of the church school, attend the church service together, under the care of their teachers. They sit in a place reserved for them in the front of the auditorium, and share in the opening service, with its familiar chants and hymn, and the recital of the Lord's Prayer, the Twenty-third Psalm or some other, and perhaps the Creed. The pastor preaches a five-minute sermon addressed to them and to the older children who are in the congregation; then these younger children withdraw to their classrooms, and are taught the Sunday-school lesson by their teachers or directed in handwork or educative play. At the close of the church service they are ready to go home with their parents. This plan has worked splendidly in most churches where it has been tried. Its chief drawback is that it necessitates the absence from the remainder of the church service of the teachers in these departments; but that difficulty can be met in

part by affording to each, once in every few Sundays, the services of a substitute.

Children of nine years old and over should remain throughout the whole of the church service, and should be expected to attend regularly and to sit with their parents in the family pew. They should not be left to congregate by themselves in the rear of the church; nor should their teachers be expected to care for them by classes. The family should be the normal unit of church attendance, and the family should sit together. The passing of the "family pew" is one of the unfortunate incidental results of the passing of the pew-rent system. It should be in principle reinstated. The family need not rent a pew, nor even sit in the same pew Sunday after Sunday; but the whole family, parents and children, should attend church together and sit together.

Graded Social Service and Missionary Education

The central aim of religious education is the development within the children of Christian motives. Motives develop through successful, happy exercise. The surest way, therefore, to strengthen within a child the Christian motives is to give these the opportunity to express themselves in deeds of active service. Such activity, moreover, as activity will do in schools everywhere, if given a chance, constitutes a vital, motivating center for the whole curriculum. The child is glad to learn because he wants to do.

The church, therefore, through the church school, will give to its children opportunities to share in its own benevolent enterprises and to express their good-will to others in deeds and gifts. It will thus not only help them to grow in thoughtfulness and unselfishness, but will attach them to itself by the ties of common interests. It will become natural for them, throughout life, to find in the enterprises and activities of the church a channel for the expression of the Christian motives that impel them to give and to serve for the good of all.

Increasingly, the church schools of today are giving to Christian activity, to social service and missionary education, a fundamental place. Their programs for this purpose are graded to the children's growing abilities to understand and appreciate the objects for which they are encouraged to work and to give. They aim primarily, not at the accomplishment of large objective results or the collection of set amounts of money, but at the education of the children themselves. The children are given the opportunity for initiative and responsibility and are permitted to choose for themselves the objects for which they will work. They are encouraged to give their own labor and their own money, earned or taken from their allowances, rather than to serve merely as the bearers of contributions made through them by their parents. They are trained in systematic giving, and helped to understand the principle of stewardship. Many schools and classes adopt a

system of weekly envelopes for benevolence, such as the grown-ups use for their church offering. The children's gifts, moreover, are used wholly for benevolent purposes, subject to the children's own choice, instead of being expended by their elders to meet the expenses of the school itself — for the school is regarded as the church's school, which it gives to its children as freely as they are afforded the privileges and equipment of the public schools. The objects of benevolence in which the church itself is interested are set before the children, and the work of the great church societies and boards is explained to them, so that they may, if they choose, feel the zest of their participation with their elders in common enterprises, and be trained for loyal service in those fields of philanthropic and missionary endeavor for which they will ultimately, as members of the church, be responsible.

Admission to Full Membership

It is to be expected that a child who has been so nurtured within the life of the church will desire, at some time in the adolescent years, publicly to confess Christ as his Lord and Master, and to take upon himself the vows of discipleship which constitute him a member, on his own responsibility, of the Christian Church. A good deal has been said and written, in late years, about the need of evangelism in the Sunday school. The need is real; but it is not for more intense sporadic revival efforts or for

mass-enlisting "decision days." It is rather for such constant educative effort on the part of the church as has been here described, enfolding its children from infancy in the atmosphere of the gospel and enlisting their interest and activity, at every stage of their growth, in those ways of living and serving which show forth the spirit of Jesus.

The church's requirements for the admission of its children to full and responsible membership should be simple. The presence of the desire indicates that certain changes have taken place within them — that they have grown in understanding and in will, and that they have been moved by the quickening Spirit of God. But they are neither fully conscious of the character of these changes, nor able to describe them. Their desire is forward-looking, rather than backward; their vision of things beyond themselves, more than introspective. It is a mistake, therefore, for the church to insist that its children be able to relate a spiritual "experience" or give proof of conversion, as a condition of admission to its adult fellowship. The simple confession of Jesus Christ and the desire to serve him in and through his church should be enough.

The church's entrance vows, moreover, should be simpler than its creed, in the sense that they do not demand full understanding of and assent to all its dogmas. They should be such as can in all sincerity be taken by young people in the early teens,

or even at eleven or twelve years of age, should they then desire to do so.

This last statement must not be understood, however, as a decrying of creeds or of doctrinal teaching in the church school. Quite the contrary. The church's creed constitutes the platform or body of convictions that underlies the whole of its work in religious education. We stand in need of more clear and thorough, rather than less, teaching of the great fundamental doctrines of the Christian faith. This teaching should not be dogmatic and arbitrary, but reasonable; it should appeal to the understanding rather than merely to the memory. The minister is directly responsible for this aspect of the church's educational work, since he is presumably better trained in theology than the lay members of his congregation. He should personally undertake the training in Christian doctrine of the teachers of the church school; and he should maintain a pastor's class, wherein children and young people who are looking forward to taking the vows which admit them to full church membership may be taught to understand and appreciate the significance of the step they contemplate.

The Church as a Social Center

We have limited our discussion to the more directly, consciously religious aspects of the relation of the church to its children. But religion fulfills itself in the whole of life, and there is no wholesome

human interest, no worthy phase of community life, which may not properly concern the church. In most of our communities we would do well to make the churches serve, far better than they now do, as centers for the social life of children and young people, as well as older folk. The time has come when the church has to compete with commercialized amusements, public dance-halls, and the like, for the souls of its young folk. In simpler days the church was the natural social center because there was almost nowhere else to go, no other group than church folk to associate with. Now we tend to go almost anywhere else than to the church for social life, recreation and play. The church that can in some measure counteract this tendency, that can provide so well for the social and play impulses of its young people as to win them from the lure of things less worthy, is rendering to its community a service that is of genuine and far-reaching value, and is making religion apply to human life at a point where it is sorely needed.

FOR INVESTIGATION AND DISCUSSION

1. What is the function of religion in human life? What is the function of the church? Could the Christian religion maintain itself, and render its service to humanity, without the church? Give reasons for your answer. 32, 127.
2. What is the meaning of Christian baptism? Discuss the propriety of administering baptism to infant children. Do you know of forms of dedication of infant children which are used by churches which do not practice infant baptism?
3. Are children to be regarded as members of the church, provided their parents so dedicate them? What is the advantage of regarding them as such? What distinctions should be drawn between the privileges of child members and adult members? 2, 32, 132, 134.
4. The meaning of Children's Day in the life of the church.
5. The value of the junior congregation plan. Of sermons to children. Of the Church Attendance League and similar plans. 129, 132.
6. Why do not the public schools of America teach religion? What are the probable effects of their policy in this respect? 130.
7. Arguments for and against the parochial-school policy. 32, 130.
8. What is meant by the church school as recommended in this chapter? What is its relation to the Sunday school? 32, 124, 126, 127.
9. Tell something of the various plans and experiments with respect to week-day religious education. 128.
10. Graded social service in the curriculum of the church school. 32, 110.
11. Methods of missionary education, 32, 107, 108.
12. Plans for, and the value of, the pastor's class in preparation for admission to full church membership. 132, 133, 134.
13. The relation of the church to the play and social life of the community. 125, 131.

FOR REFERENCE AND FURTHER READING

2. Horace Bushnell: *Christian Nurture.*
32. G. A. Coe: *A Social Theory of Religious Education.*
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126. H. F. Cope: *The School in the Modern Church.*
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